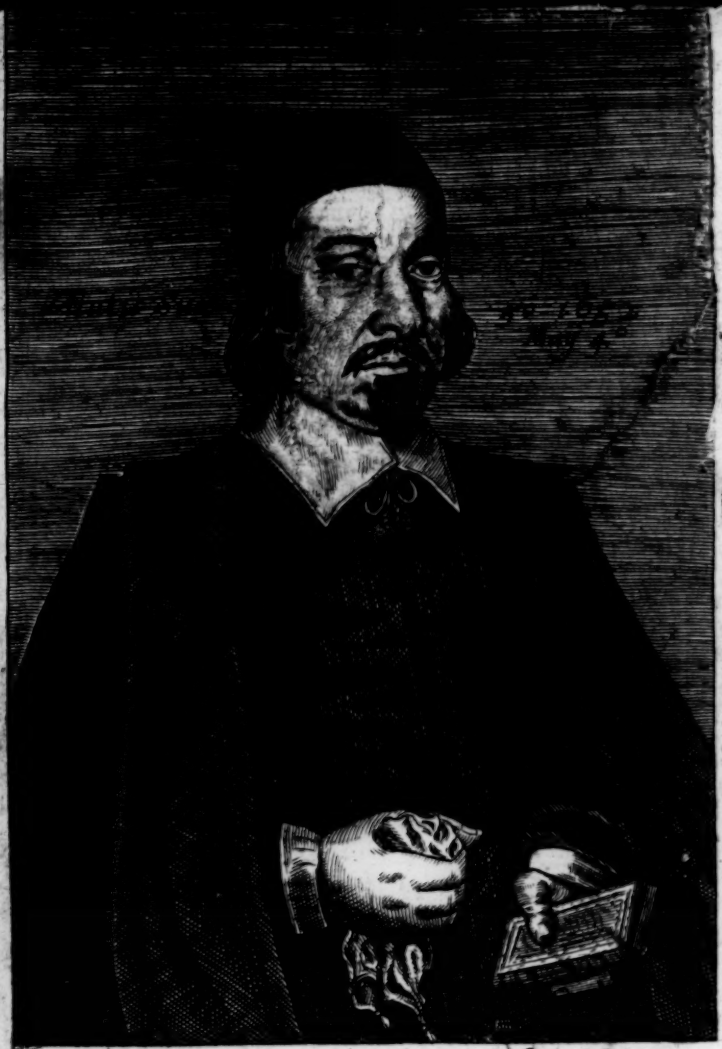
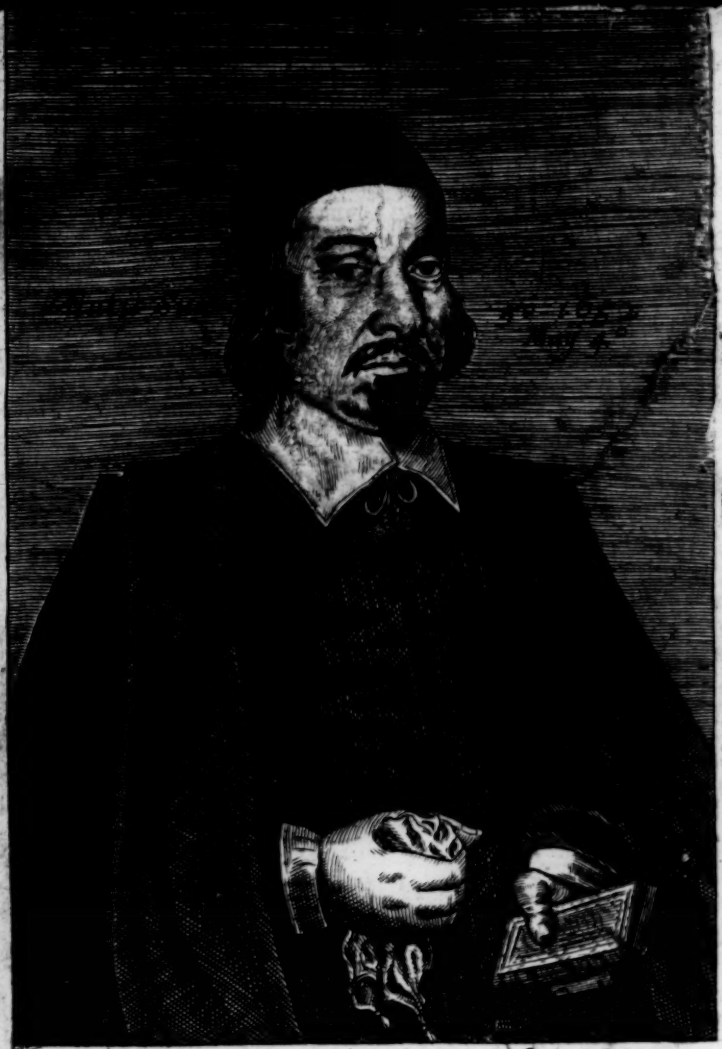


The true Effigies of Thomas Larkham
Minister of the Gospell at Tavistock
in Devon.

T. Cross Sculpsit



The true Effigies of Thomas Larkham
Minister of the Gospell at Tavistock
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T. Cross Sculpsit

THE *Wedding-Supper:*

AS

It was handled out of the fourteen firſt verſes of the 22. chapter of *Matthew*, in ſundry Exerciſes in *Taviſtock* in *Devon.*

WHEREIN

The Offer of Salvation, both to *Jews* and *Gentiles*, is Noted: and divers plain and pithy Doctrines Obſerved, and Applied.

BEING,

The effect of twelve SERMONS Preached by *Thomas Larkham*, the oppreſſed Paſtor of the deſpiſed Church of *Chriſt* there.

Iſa 53. 1. *Who hath believed our report? And to whom is the arm of the Lord revealed?*

London Printed, and are to be ſold by *Giles Calvert*, at his ſhop at the black ſpread *Eagle*, neer the Weſt end of *Pauls.* 1652.

TO THE

Supream Power, next and immediatly under GOD, and his Son *Chriſt Jeſus*, within the Dominions of *England*, *Ireland* and *Scotland*, and the adjacent Iſles;

The PARLIAMENT of the *Commonwealth* of *England*.

Grave Senatours,

IT *may ſeem, not only an indiſcreet, but a preſumptious (yea unſufferable) Act, in one ſo mean as I am, to preſs with ſo plain a piece into your moſt honourable preſence. And indeed it would be nothing leſs, were it not that all other ways of finding re-*

lief for my ſelf and a poor oppreſſed Congregation of profeſſed Chriſtians, who have choſen me to be their Miniſter, were hedged up. I do not preſume to come before you out of any abſurd truſt or vain confidence that I ſhall finde favour; neither can fear of diſpleaſing keep me off (for that in either I ſhould have diſhonourable thoughts of that dreadfull Tribunal; which all that are lovers of God, their Country, and true Religion, will make a conſcience of entertaining) but in expectance and hope to finde Juſtice, as it is meet I and every one elſe ſhould at your hands; ſo it is (may it pleaſe your honours) that for preaching of theſe Sermons (which here I humbly preſent to your view) I was judged unworthy to be continued in the employment of Goſpel-preaching by ſuch as are mine and the Truths, yea moſt of them the States enemies. And thereupon a great part of my livelyhood was (and is yet) detained, though ſetled in a regular way upon certain Truſtees to my uſe (as being the Lawfull preaching Miniſter of Tavistock *in* Devon*) out of a Sheaf or Rectory neer adjoyning; taken in 15 years value at* 90. l. per annum: 1350 l. *being deducted in lieu of the ſaid Parſonage out of the fine which the Gentleman was ſet at in his Compoſition for Delinquency, who formerly was ſeized in Fee-ſimple therein.* Where-

Whereupon receiving (as I apprehended it) a Call from God, to be employed in my Function elſewhere, I obeyed it; and departed from the aforeſaid Town of Taviſtock, *with a purpoſe to return thither no more to dwell among them.*

But receiving Letters from the godly party, from time to time, in which there ſeemed to be a ſtrong continued Call that I muſt return: I began to conſider what was beſt to be done, whether to prefer my profit and eaſe before ſuffering affliction with the People of God (as I had cauſe to fear I did) or to truſt God, of whoſe owning of me (with humility be it written) I had ſo many, ſo great experiences: And at laſt I reſolved to adviſe with Godly, learned and judicious Miniſters, which thing I alſo did, and found them all to agree (upon view of the Letters ſent me) that I muſt return. One ſaid, that I could not part with the Mr. *H. P. Godly party at* Taviſtock; *and that he believed others would be of his minde when they did view the Call. Another, that I would go off* Mr. *L. S. lame, and not recover while I did return. And ſo a third likewiſe; adding that my Caſe was his, and he muſt return to ——— whence for want of maintenance he had departed. Here God enabled me to deny my ſelf, and I*

wrote from London *news of my reſolution*
Mr. *I.B.* *to come among them. But as ſoon as that news came to the ears of the adverſe party, it cannot be imagined with what wrath of pride they run together. I will ſet down an extract of a Letter.* —— For ſince we heard that happy news of your comming, the Enemies do moſt furiouſly rage, and have acted together (as we hear) to ſend a Letter to the Earl of *Bedford*, that at no hand he ſhall preſent you, *&c.*

Now that I may ſum up all in a few lines; This is the caſe; I was choſen by the Inhabitants of Taviſtock *(My Lord of* Bedford *having promiſed to preſent and pay him whom they would chuſe.) Their choice under many ſcore hands, accompanied with atteſtations of the neighbouring Miniſters, procured a legal preſentation to the incumbency, without my ſtirring at all in the buſineſs, (indeed (to ſay truth) I had not freedom of ſpirit to do) I continued Preaching Miniſter quietly ſome time, and might ſtill, had not my judgement concerning Diſcipline made me liable to diſlike and Obloquy.*

But now, they that were otherwiſe judgemented, and profane ones, gnaſh their teeth to ſee Chriſts Ordinances on foot in publique, and themſelves

themſelves laid by as Reprobate Silver; and begin to quarrel at my preaching, and to joyne ſhoulder to ſhoulder againſt the new Church (as they were pleaſed to call us that laboured to ſerve God in the ſpirit, according to his word) and would have another to be their Miniſter that would, (according to Cuſtome,) carry on (as they call it) Gods good ſervice; Hereupon the Raſcal Multitude are encouraged to abuſe the Godly Party. Such as were Officers, Troopers, and Foot-Souldiers in the late Kings Army, are thought fitter to be choſen Officers for the Pariſh, then men that have lain in priſon or by the hedges in cold nights, and have been Plundered for their fidelity to the Parliament by their own wicked Neighbours; While the ringleader of this preſent adverſe Party was in the Kings Quarters in Cornwall; *Who now ſtands up like a Champion, and with big words thinks to trample down Gods People whom he (in a Letter written to one of them) calld the Rigid Faction.*

I Humbly crave leave in the heat of a Chriſtian, and fidelity of a Commoner of England, *to write, and I will write no more then I can proove (for I know whom I appeal unto) that the differences at* Tavſtock *are no other but between Chriſt and* Belial; *The Common*

Wealth

Wealth of England *and Royalty; worshipping of God according to rule, and Superstitious customary formality, whatever men pretend to the contrary.*

Now because these ensuing Sermons are so cried down for unsufferable railing with which they are stufft by report of the Enemy; I have faithfully transcribed them and (with the help of such as wrote in short hand) brought them to that pass that now they appear in: Being verily perswaded that not one harsh expression (which might be more excepted against then another) is left out. Neither would I be thought to print them out of opinion that (in these glorious times of Gods giving gifts to men) they will give any great blaze; But to give an account of my manner of speaking in the name of the Lord: That so, if it seem good unto you, I may be restored to my brethren and employment in the work of the Lord at Tavistock *(though I shall in regard of means of subsistence have much less then I am to have, should I continue Minister there, where I am come under the bond of Conscience; and whither I am by jealous Letters, and by strong Arguments woed to return again) Or otherwise may submit to Gods will and pleasure (in whose hands are the hearts of all, to turn them*

which

Which Way ſoever he pleaſeth; and therefore yours) with this comfortable teſtimony, in mine own Soul, that I am ready to do my duty, keep my ſtation. and go in and out before the People over Whom the Lord hath made me Overſeer: So far and ſo long as it ſhall pleaſe his heavenly Majeſty to give me life, livelihood and liberty ſo to do. And if my Adverſaries have any thing to charge me with, that is of legal cogniſance; I ſtand at our Engliſh *Cæſars judgement ſeat, where let me be judged in Gods name. I that have learnd by his Grace to look with boldneſs on my Father in Heaven, in Chriſt; need not fear thoſe (but rather flie to them,) that are his Miniſters for our good on Earth: beſides I am of them that have in moſt parts of* England, *and alſo in* Ireland *adventured my life, ſpent my ſtrength and poor eſtate; often endangered my liberty, and limbs, and health, in my faithfull ſervice of, and adhæring to the Parliament of* England, *for theſe Ten years laſt paſt, ſince my return to my native land from that exile which Epiſcopal Tyranny and tenderneſs of conſcience forced me unto. I am loth to be too bold, I might boaſt of my many and great ſufferings under the Prelacy, and of Gods wonderfull deliverances vouchſafed me in thoſe dayes: but I will*

I was Captive to the Lord Viſcoun *Liſle*, &c. and to Sir *Harry Waller*. the firſt four years of the ten at *Brentwich*, and elſewhere in *Kent*.

will make an end, humbly submitting my Sermon to your censure, mine outward man to your ordering, and you shall I commend in my daily prayers (as in duty bound) to Jehovah Elohim, *that you may be a blessing to the Common-Wealth, a joy to the good, a terror to the bad, and successfull in all your undertakings.*

London, May 12. 1652.

This is the hearty prayer of him, Who desires to be found a faithfull Steward in the Lords work, And hopes to approve himself true and faithfull to the Commonwealth of *England*,

Thomas Larkham.

To all them in the Town and Pariſh of *Taviſtock* in *Devon*, that love the Lord *Jeſus* in ſincerity, and are now oppreſſed by an ungodly generation; *Thomas Larkham*, their Rightfull Paſtor, wiſheth increaſe of Faith, Patience and Wiſdom, &c.

Beloved,

BEcauſe the day is Cloudy among you, and the warming beams of that bright Sun of Liberty (which ſo many Saints in *England*, *Ireland*, and even in *Scotland*, ſit under) is obſtructed and kept off from you, by the furious marching of a youthfull *Jehu* (among you) in the head of a party *that know not God, and that will not obey the Goſpel of Chriſt*; I thought good to preſent to you theſe enſuing Sermons, preached among you and them; to be for a remembrance to you, a teſtimony againſt them, and an apology for my ſelf, againſt thoſe many obloquies and opprobrious calumnies, which by evil tongues and unhallowed pens, dipt in pride, wrath, and malice, are diſperſed againſt both you and me. The iſſue of things, I hope, you will readily refer to the righteous Judge; who hath a day ſet (which is always the beſt) to relieve his ſlandred, oppreſſed, and perſecuted Servants. My * temptations on the right hand will appear, by the loud Calls that I have

* *Per a Call of God.*

to

to go into *Macedonia*, to help on the great Work of God now on foot there. And on the left hand the ſtrong oppoſition that I finde againſt my return to you (which can ſcarce be conceived aright, much leſs expreſt fully.) None but a God can hinder the builders of *Babell*, and deſtroy the enemies of *Zion* among you. Sit ſtill a while, *and you ſhall ſee his ſalvation*; So far as the Angel of his preſence ſhall go before me, I am ready to follow. *Only let your converſation be as it becommeth the Goſpel of Chriſt, &c. And in nothing be ye terrified, &c.* Our buſineſs (me thinks) is like the launching of great Ships; heaving and ſhoving will not do it, till the tide come and it be high water. When God puts forth his arm, your holy and juſt deſires ſhall be fulfilled. In the mean time wait, and read over theſe Sermons which once you heard; put in practice what is in them contained, rejoyce in the conſolation that you ſhall finde here and there in them diſperſed; live in love, make up breaches, ſtudy to be quiet, and in your daily prayers, remember your Remembrancer

and loving Brother

in Chriſt,

From my Chamber
in *London May*
12. 1652.

Thomas Larkham,
Miniſter of the Goſpel.

To

To the Reader.

CHriſtian Reader, The inhabitants of the place * where theſe Sermons were Preached, may very fitly be compared to Jeremiahs figs mentioned cap. 24. 2. One basket had very good figs, even like the figs that are firſt ripe: And the other basket had very naughty figs, which could not be eaten they were ſo bad. *This gave the firſt motion to the printing of theſe enſuing Sermons. The bad figs are among us very bad, and with a high hand hath God (and his wayes and worſhip) been oppoſed. Some paſſages thou ſhalt read, which may ſeem too invective and ſharpe, and as proceeding from a ſpirit of bitterneſs: but didſt thou know the occaſions, thou wouldſt wonder that the ſtones of the ſtreet did not cry out.*

Now theſe Sermons (nothing leſs being dreamed of, then ſuch unworthy carriage, in the firſt taking of the Text,) meeting ſo right by Gods guidance and providence with ſome miſcarriages, were conceived by ſome, and reported to many, to be ſuch unſufferable Sermons, as the like have not been Preached; and ſo generally bruted among all the Cavaleirs of the Country. In the mean time many gratious ſouls bleſſed God that ever they heard them, and alſo manifeſted themſelves much affected with them. That (Therefore) they may anſwer for themſelves to the charge (divulged abroad) againſt them, and that they may be uſefull, read over; as they have been firſt ſpoken, they now come forth to their triall. The Authors firſt in print, after twenty ſeven years ſpent in Preaching, and ſuffering (in the time of the Prelacy) in almoſt

* Tavistock in Devon.

almoſt all the Courts in England. *If thou that readeſt them, find any thing in them with Gods mark upon it, bleſs his Majeſty for it; the Author was an earthen veſſel, but truths are treaſures. Let him that firſt preached, and now permits the publiſhing of theſe Sermons, have thy prayers, and thine encouragement to make publike ſome other labours.*

Thomas Larkham.

The VVedding Supper,

As it was handled out of the fourteen first verses of the two and twentieth Chapter of Matthew, in sundry Exercises in *Tavistook* in *Devon*.

The first Sermon.

Matthew 22. Verse 1.2.3.

And Jesus answered and spake unto them again by Parables, and said, The Kingdom of Heaven is like unto a certain King, which made a Marriage for his Son, and sent forth his Servants to call them which were bidden to to the Wedding; and they would not come.

IN the latter end of the former Chap. from the ver. 33. to the end thereof, Christ under a Parable of a certain housholder, planting a Vineyard, and letting it out to Husband-men declares,

First, Gods mercy towards the Jews, in taking them for his Church, *ver.* 33. 34. of that Chapter.

Secondly, Their great ingratitude towards him, manifested by their cruell dealing with, and usage of his Servants; beating some and killing others: And by their most wicked murthering of his own Son: *ver.* 35. unto the 40.

Thirdly, Gods judgements to be inflicted on them for the same, and that by their own acknowledgement, *ver.* 40. 41.

Now in the former part of this 22. *Chap.* our Saviour mentioneth under another Parrable, Gods abundant kindness both towards the Jews, and also the Gentiles, in the blessed Means of Grace and Salvation. In which Parable, consider, First, the Preface, Entrance, or Introduction unto the same: Secondly the Parable it self.

The Introduction is in the 1 *verse. And Jesus answered and spake unto them again by Parables, saying.* In which words we have, First, the Party propounding the parable. *Jesus.* Secondly, the occasion intimated in the Word, *Answered*, to wit, one speaking touching the blessed condition of such as shall eat bread in the Kingdom of Heaven. *Luke* 14. 15. Lastly the Parties to whom this Parable

Parable was propounded, *viz.* unto the Auditors preſent in the Phariſees houſe, as may be ſeen out of the forementioned *Luke* 14 *ver.*7. of that *chap* But (to paſs over theſe things) come we to the Parable it ſelf; In which we have to conſider,

Firſt, what is ſpoken of, or repreſented; to wit, the Kingdom of Heaven.

Secondly, whereby it is repreſented, of which afterward.

For the Subject matter, *viz.* The Kingdom of Heaven, we muſt enquire after the meaning of the words in the firſt place. Know therefore, that ſometime theſe words, *the Kingdom of Heaven*, ſignifie *the Kingdom of Glory*; but not ſo here. Sometimes they are taken for the Kingdom of Grace; and that in diverſe reſpects.

Firſt, the manner of the working of Grace is ſometime meant; as *Mat.* 13. 31. 32. in the Parable of the grain of muſtardſeed and of the leaven.

Secondly, In reſpect of the ſeaſon of grace, as *Math* 3. 2. *The Kingdom of Heaven is at hand*; that is, now is the ſeaſon of Grace, now the door of the Kingdom ſtandeth open.

Thirdly, in reſpect of the meanes of Grace, the Preaching of the Goſpel; So this Phraſe,

the Kingdom of Heaven is uſed *Mat.* 13.47. where it is compared *to a Nett that was caſt into the Sea, and gathered of every kind*; The ſame phraſe is uſed alſo, Fourthly, for the viſible Church (holding out Chriſt in preaching and other Ordinances,) in diverſe Places and Verſes of that thirteenth *Chap.* and alſo elſewhere. In all theſe particulars, is this Phraſe uſed by the Holy Ghoſt. Grace in the heart is like a grain of Muſtard ſeed, which is the leaſt of all Seeds; Yet afterward it comes to be a great Tree; So that in thoſe Eaſtern places, the birds made Neſts in the Branches of them (as the Scripture ſpeaketh.) And we have ſeen very great Stalkes with Branches in this our own Land in ſome places. The firſt ſeed of Grace, is very little, and ſometimes it is long before a gratious Soul can perceive any thing in himſelf, of this pretious ſeed, in his own Soul: But at laſt it makes ſign where it is. And for that other reſemblance, you know Leaven gives a tang to all the Meal; ſo doth Grace to the whole man. And for the opportunities of Grace, and the powerfull preaching of the Goſpel, they may well be called the Kingdom of Grace. They are the very way to the Kingdom. *Joh.* 17. 3. the knowledge of God and Chriſt is ſaid to be life eternal, becauſe

it is the way unto it. In the ſame regard *Joh.* 12. 50. his Commandments are called life everlaſting; to wit, becauſe the obſerving of them brings to life everlaſting, and they are ſure fruits of faith in Chriſt. So, I ſay the preaching of the Goſpel, is called the Kingdom of Heaven, becauſe it is that by which God hath appointed to bring Souls unto the Kingdom of Heaven.

This being the acceptation of the Phraſe (as I take it) in this Parable, I will give you ſome reaſons why it may very fitly ſo be called.

Firſt, in regard of God the Author, the King of Heaven.

Secondly, In regard of the end of the preaching of the Goſpel, *viz.* to prepare and fit people for Heaven, to ſhew them the way of Salvation. The Divel himſelf in the Pythonyſs acknowledgeth this truth. *Act.* 16. 17.

Thirdly, In regard of the preſent condition of ſuch as receive the word. I believe it, they are heirs of the Kingdom, priviledged with a guard of Angels. *Heb.* 1. 14. Kings and Kingdoms, are terms of relation. All the Saints are made Kings as well as Prieſts. *Rev.* 1, 6. The impoſition of this high tittle on Goſpel-preaching, gives occaſion to note

Doct. *That the Preaching of the Gospel, where it is afforded, is a very great and pretious vouchsafement.*

The truth of this Point will the better appear, if we take notice of the glorious titles given to the word preached in Scripture; It is called *a hidden treasure, Mat.* 13. 44. *a Pearl verses* 45 46. *The word of eternal life.* Joh. 6.68. *The words of this life,* Acts 5. 20. *The word of Salvation.* Acts 13.26 *The Salvation of God,* Act. 28. 28. *The power of God unto Salvation.* Rom. 1. 16. *The word of faith.* Rom 10.8 *The word of reconciliation.* 2 Cor. 5. 19. *The grace of God that bringeth Salvation.* Titus 2 11. *The immortal seed of regeneration.* 1 Pet. 1. 23. So that as it is said of the Church, *Psal.* 87 *ver.* 7. 3. *Glorious things are spoken of thee thou City of God;* it may also be said of the word of God, glorious things are spoken of it.

Reas. And that not without cause; for,

1. First, It hath a notable power, to illuminate the understandings of men. Therefore we find that *the people which sate in darkness* (when Christ came among them to preach) *saw a great light: And to them which sate in the region and shadow of death light was sprung up. Mat.* 4.16. And that Christ (preached) is set to be *a light of the Gentiles, and Salvation*

on unto the ends of the earth, Act.13.47.

Secondly, It is of great power to convince the conſcience: So we may ſee 1 Cor.14. 25.26. *But if all Propheſie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. And thus are the ſecrets of his heart made manifeſt; and ſo falling down on his face, he will worſhip God, and report that God is in you of a truth.* Therefore *Paul* ſaith (ſpeaking of this word) 2 Cor.10.4.5 6. *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of ſtrong holds. Caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt. And having in readineſs to revenge all diſobedience, &c.* And ſo Heb.4.12. *For the Word of God is quick and powerfull, and ſharper then any two edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joynts and marrow, and is a diſcerner of the thoughts and intents of the heart.* This iron Mace knocks down the contradictory ſpirits of men. 2.

Thirdly, This word (called the Kingdom of heaven) works faith and ſound converſion. That muſt be of great worth, which worketh a man into Heaven, and giveth him 3.

Power to prevail with God, and to overcome the world, all which faith doth. But this the word preached doth work, as may be plainly ſeen, *Rom.* 10. 14, 15, 16, 17. *It is the power of God unto Salvation.* Rom. 1. 16. *The engraffed Word which is able to ſave our Soules.* Jam. 1. 12. *That brings Salvation.* Tit. 2. 11. Highly eſteemed; bonds and loſs of life do not move *Paul*, if he may fulfill his miniſtery, *Acts* 20. *ver.* 22. to the twenty fifth. The Saints weep and ſorrow for the loſs of *Paul*, *ver*, 37. 38. And both for Preacher and People, Read Acts 21. 13. *Then Paul anſwered, What mean ye to weep and to break my heart? For I am ready, not only to be bound, but alſo to die at Jeruſalem for the name of the Lord Jeſus*; You ſee then how *Paul* prizeth it, and how the Saints prize it, and weep to hear of the binding of that bleſſed Preacher *Paul.* Angels ſcorn not to learn of the Church the Myſteries of the Goſpel, *Epheſ* 3. 10. they enquire after theſe things of the word, 1 Peter 1. 12. *which things the Angels deſire to look into.*

Uſe. Now for the uſe of the point. *Seing Goſpel-preaching is ſuch a rich Vouchſafement: Surely then, great is their folly which undervalue the ſame.* And of theſe there are two ſorts.

First,

Firſt, Prophane people, fooliſh Gaderens, that loſe the ſeaſons and opportunities in which God way be found; in which they might meet with this rich jewell Chriſt. Theſe were wont to be the only men we had to oppoſe.

But now we have a Second ſort, Such as are deluded, and puzled by the Divel; It is ſad to conſider, that many (once) forward and eminent profeſſors of Religion, do now account it the height of their excellency to ſlight preaching and preachers. The ground of this extream, is the formalitie of the Calves-men in *Dan* and *Bethel*, againſt whom zeal burning for lack of watchfulneſs and warineſs, and their unadviſedneſs of Sathans wiles, hath driven many into theſe extravagancies in theſe Ordinance-contemning dayes. We were wont to ſhoot our arrows againſt that ungodly generation, who by

Firſt, Their careleſs comming.

Secondly, Their unreverent behaviour being preſent.

Thirdly, Looſe carriage afterwards: and loſing by and by what they have heard *Luke* 8. 12. gave us greateſt offence.

But now (alas) fear of being gull'd by black coats hath brought a ſnare upon many; endangered by men whoſe coats are

of

of another colour. But I say to all, *Wisdom crieth without, she uttereth her voice in the streets* &c. *Prov.* 1. from the twenty fourth to the 33 *v.* Whiles Christ wooeth, tis good to be wooen. He cries, take me to be your King, Priest Prophet, and Teacher; O tis a rich Vouchsafement, the Gospel is a precious commoditie; which puts me upon a second Use.

Use. 2. Seeing it is such a blessing, Learn to improove it, ye that do enjoy it.

1. First, Diligently frequent the places where the word is faithfully preached: Be not so superstitious, or silly, as to think it is nowhere to be had but in a Parish Church: Nor so absurd and deluded, as to think it is not there to be had at all *Can there any good come out of Galilee?* was a question in Christs time; the answer was, *Come and see.* I give you that counsell; Come and see, come and hear: forsake no meeting where ye may meet Christ. The opinion of holiness of places, is now exploded; take heed of the other extream; Least ye leap out of the frying pan into the fire; or at best get out of Gods Paradise into a warm Sun; What with the mad running after *Jeroboams* calves on the one side, and seeking Asses with *Saul*, on the other side: the passeover is neglected, and the

Lion

Lion of the Tribe of *Judah* forsaken.

Secondly, Neither is it enough to frequent places of preaching, but being there, you must hearken attentively. 2.

Thirdly, Ponder it in your hearts. 3.

Fourthly, bring forth fruit in your lives 4.

The commoditie is a rich one, *Paul* thanketh God on the behalf of the *Corinthians for the Grace of God Which Was given them by Jesus Christ; That in every thing they were enriched by him, in all utterance, and in all knowledge; and that the Testimony of Christ was confirmed in them, that they came behind in no gift.* 1 Cor. 4.5,6,7. O, it is a rare jewel, it is not for every ones obtaining. *For you see your calling brethren,* (saith the same Apostle) *ver.* the twentiesixth of the same *chap. How that not many wise men after the flesh, not many Mighty, not many Noble are called;* Though ye be poor, yet the Gospel is Preached to you; twill make you rich, if ye receive it. Though babes, yet these things revealed to you, will make you men, perfect men in Christ Jesus; Though poor in wealth, yet you shall be rich in faith, *yea heirs of the Kingdom which God hath promised to them which love him* Mat. 11.5. ver. 25. Jam. 2.5.

Lastly, learn to rejoyce in the priviledge of living under a godly ministry. It is a great *Use.* 3.

blessing;

Mot. 1. 2. blessing; be moved therefore with its excellency, it is a Pearl, *Math.* 13. 44. And Secondly, The necessity of having it, upon pain of perishing; *If our Gospel be hidden, it is hidden to* (yea from) *them that are lost.* 2 Cor. 4 3. Be joyfull therefore you that have the word. See the Lord stretching out his hand all the day long; And take heed, let it not be to a rebellious and gainsaying People. So much of this Doctrine.

The prædicate, or *cui comparatum*, of that goodly Subject matter or thing spoken of in this Parable, which is the second thing to be considered; and is indeed that by which the Kingdom of Heaven is represented, hath in it three Particulars, two whereof are in this second *verse*: and the third takes up all the other verses unto the fifteenth.

First, we are to take notice of the provider and maker of a marriage Supper. *A certain King* (saith our English translation:) But in the Original, *A man a King, or a man being a King.*

ἀνθρώπῳ βασιλεῖ.

Secondly, who of his house was to be married, for whose sake this great wedding was to be held; *His son. The Kingdom of Heaven is like unto a man that was a King, that made a marriage for his Son.*

The

The third particular ſhews us the Gueſts invited to this ſupper, to wit. Firſt Jews, unto the eighth verſe. Secondly Gentiles, unto the end of the Parable.

But of that particular or any branch of it; I have no purpoſe to ſpeak at this time, there being not much left of this hour. Therefore of the Firſt, the feaſt-maker, I am now to ſpeak. And here are two things held out concerning God to be conſidered.

Firſt, His humbling of himſelf, under his being likened to a man.

Secondly, His dignity; though he be compared to a man, yet it is to a man that was a King.

God is not a man, but a Spirit; and challengeth he that dares, or can, to liken him to to any thing. Iſaiah 40. 18. *To whom then will ye liken God? Or what likeneſs will ye compare him unto?* And ſo alſo. ver. 25. *To whom then will ye liken me, or ſhall I be equal, ſaith the Holy one?* And in the firſt of Timothy, the 6. and 16. verſ. *He only hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen, nor can ſee.* Yet nevertheleſs it is his pleaſure to be ſet forth for our capacitie ſake by Alluſions to men, Kings and other things; that we might come to underſtand ſomewhat of this glorious

Nihil est in Deo quod non est Deus.

glorious inviſible and hidden God. Every thing is moſt excellent that is in God, in whom all good dwelleth, Infinitely, Eternally, and Eſſentially; For there is nothing in God which is not God. I will not trouble you with Schoole Notions and ſubtilties: But come to ſay firſt of that excellent frame of his in point of Humility or Humbling himſelf, or condiſcention.

Doct. The Doctrine ſhall be this, *The glorious God of Heaven and Earth is very Humble.* That is, he is that exactly, which the moſt Humble men are a little according to the meaſure of the Spirit proportionated out unto them: Or as the man Chriſt Jeſus was, who had the Spirit not by meaſure, though yet not above meaſure as he was man. This would be a glorious diſcovery of God, were it in the hands of one that had skill to manage it.

Reaſon. 1. But we muſt do as we may. In the name of the Lord Jeſus therefore know, That as it is the property of a gratious humble Soul, to condiſcend to men of low Eſtate. *Rom.* 12.16. So God is ſaid to humble himſelf, to behold the things that are in Heaven and in the Earth, *Pſal.* 113.6. He looketh on his meaneſt Creatures, *He raiſeth up the poor out of the duſt, and lifteth the needy out of the dunghill,*

dunghill, ver 7. O what a Glory tis to great men, to take notice of poor diſtreſſed mean ones? But conſider, God muſt needs ſtoop very low to conſider the beſt of his creatures; for all the Nations in compariſon of him, are not ſo much *as the drop of a bucket*, as the Prophet phraſeth it.

Secondly, conſider, what would you ſay of an eminent man, a man of honour, that having been abuſed by a poor ſcullion, whom he is able to cruſh in a moment, doth yet out of the goodneſs of his Nature and Humble frame of ſpirit, Intreat, Beſeech, ſend to fuſt to have a reconciliation? Would not all the World admire ſuch a man? Friends, Thus God deals with ſinfull men, *verſe* 3.4. of this *chap.* I am now upon. And 2 *Cor.* 5. 18. we read of Gods reconciling us to himſelf by Jeſus Chriſt, and of a Miniſtry of reconciliation. And *ver.* 19. 20. of ſtooping ſo low, and honouring man ſo much as to ſend Ambaſſadors, or rather Petitioners to beg, beſeech and pray us to be reconciled to him. Stand amazed O ye proud worms, that have ſuch proud implacable Stomacks, that ſwell with venome like Toades, and are better like miſchievous Divels, then like men; So far are ye from being like Chriſtian men. O the wrath of pride as *Salomon* calls it, Ile *Reaſon.* 2.

ſell

ſell my Plow; Ile do ſo and ſo, though it coſt me mine Eſtate; Ile not leave him worth a groat, baſe Fellow, Clown, Mechanick, Prieſt, Ile make him know that I am not his Companion: (Yea but thou art, and ſhalt be the fellow creature of the meaneſt, maugre thy pride) Doth God do ſo? or Doſt thou think there is leſs difference between God and thy ſelf, then between thy ſelf and the meaneſt man alive? This is the ſecond reaſon as I call it.

Reaſon. 3. Thirdly, We may argue or demonſtrate the Humility of the Lord, from the places of his dwelling, or frame of ſpirit that he takes moſt delight in, Iſaiah 57.15. *For thus ſaith the high and lofty one that inhabiteth Eternity, whoſe name is holy; I dwell in the high and Holy place: With him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the Humble, and to revive the heart of the contrite ones.* Unto babes doth God reveal himſelf, *Mat.* 11.25. To the poor ſeparated ones of the world will he be a father, and they ſhall be his Sons and Daughters, though he be the Lord Almighty. 2 *Cor.* 6. 18. I tell you, if God were to walk abroad in the ſhape of a man, he would ſooner viſite a poor humble gracious ſoul a thouſand times then the Alſantara fellows, mincing Minions, or ſcrape-

ing

ing Muck-worms of the Earth, notwithſtanding their Wealth, Beauty or Gallantry. *He putteth down the mighty from their ſeats, and exalteth them of low degree*, Luk. 52.

Fourthly, His humility is magnified, and made apparent by his great and patient waiting to be gratious. What man of faſhion would wait upon beggers heels to do them good, to fill their hungry bellies, and to cloth their naked backs? Behold (ſaith the faithfull witneſs) *I ſtand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.* He waits, *even when his head is filled with dew, and his locks with the drops of the night.* Cant. 5. 2. *He endures with much long-ſuffering the veſſels of wrath fitted to deſtruction.* Rom. 6 22. *He is long ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.* Theſe are glorious beams of that one Glory and excellency, able to dazzle our eyes utterly; whiles men are doing him all the miſchief they can, he is then waiting and ſtriving to be gratious. A Plaiſter was made for thoſe Converts *Acts* the 2. of that very blood which they wickedly ſhed. *Reaſon.* 4.

Then why ſhould his Creatures be proud, ſeeing the Creator is ſo Humble? Yet ſuch we *Uſe.* 1.

read of Pſal. 12. 4. who have ſaid *with our tongue will we prevail, our lipps are our own; Who is Lord over us?* *Malacy* complains *cap.* 3.15. That the proud were called happy. This is the cauſe of contention among People. Prov.13.10. *Only by Pride cometh Contention, but with the well-adviſed is wiſdom.* O that men would marke ſuch threatning Scriptures as I ſhall mention againſt Proud men. Lev.16.19. *I will break the pride of your Power.* Prov. 15. 25. *The Lord will deſtroy the houſe of the Proud.* Prov. 16. 18. *Pride goeth before deſtruction: and a haughty ſpirit before a fall.* Luk.1.51. *He hath ſhewed ſtrength with his arm, he hath ſcattered the proud, &c.* James 4.6. *God reſiſteth the proud, but he giveth Grace to the Humble*: Pride is either in regard of God or men; but I muſt not meddle now with thoſe particulars.

Uſe. 2. A ſecond uſe therefore is to comfort thoſe that are Humble. They are like God; God will not deſpiſe ſuch as be like himſelf. *He will teach them,* Pſa.25.9 *He will honour them,* Pſ. 113.7,8 *He raiſeth up the poor out of the duſt: and lifteth the needy out of the dunghill, that he may ſet him with Princes, even with the Princes of his People.* He will dwell with them as *Iſaiah* 57. 15. mentioned before. Humility is the

the fore-runner of honour, as a haughty heart is of deſtruction, *Prov.* 18.12. Let the Sons of men be in love with this Grace; Who would not be like God? This Grace of Humility is a moſt excellent Grace. Knowledge, Wealth, Honour, zeal: neither of them is comparable to it. *Uſe.* 3. *Motive* 1.

Yet further think upon the neceſſity of having it; the want of it is a fore runner of deſtruction, in the forenamed *Prov.* 18.12. No entring into the Kingdom of Heaven without, *Mark.* 10.15. 2.

Thirdly, Conſider the ſins we have committed: the judgements we have thereby deſerved. For the firſt, what good have we done in our places with our wealth? how unprofitably have we ſpent our time? And then conſider, wrath is abroad the world. This is not a time, ſure, for men to be proud. 3.

But I proceed to the ſecond thing held out concerning God, *viz.* his dignity. Though he will be likened to a man: yet it ſhall be to a man that is a King. Surely, Gods humility ought not to cauſe diſreſpect of his dignity. Kings are to be honoured 1 *Pet.* 2. 13. The King is Supream, and therefore to be ſubmitted unto, & to be honoured *v.* 17. And if Earthly Kings; how much more the King of Heaven, the King of Glory? God is the *The 2. branch. Doctr.*

King of Glory. *Psalm* 24. *ver.* 7. 8, 9. and 10. In every one of those four ver. he is called the King of Glory. *Lift up your heads O ye Gates, and be ye lift up ye everlasting doors, that the King of Glory may come in. Who is this King of Glory? the Lord strong and Mighty, the Lord Mighty in Battel. Lift up your heads O ye Gates; even lift them up, ye everlasting doors, and the King of Glory shall come in.* And twice in the last verse, *Who is this King of Glory? The Lord of Hoasts, he is the King of Glory. Selah.* He is a King that remains for ever: whereas other Kings die and leave their Kingdoms to others. *Psalm* 29. 10. the latter part of the verse. *Yea the Lord sitteth King for ever. His dominion is an everlasting dominion, and his Kingdom is from Generation to Generation. Deuteronom. cap.* 4. *ver.* 34.

Reason. Although God be Humble, yet he must not be despised, for this Reason: Because Humility in great Ones call's for the more respect. We have a saying of a proud heart and a Beggers purse, when we will set out an absurd Ass; Surely, even so, To say a Mighty man, and an Humble Soul, is to give a notable Character of one worthy to be had in Honour. The Humble carriage

carriage of *Abraham* a man of Might (he had in his houſe thirty eight * Trained Souldiers) got him a great deal of reſpect among the children of *Heth*. You may read the ſtory at large your ſelves, *Gen.* twenty three, *ver.* ſix unto the thirteenth. *He ſtood up, he bowed himſelf to the people of the Land, even to the children of Heth.* ver. 7. *And again Abraham bowed down himſelf before the People of the Land.* So, I ſay Gods humbling of himſelf, ſhould rather be a cauſe why People ſhould give him the greater Honour and Reverence.

P ſſe & nollenobile.
* Gen. 14. 14.

But I muſt draw to an end; I therefore ſhall ſpeak a word by way of Uſe and Application, and ſo end this firſt particular, (to wit the feaſt-maker) and alſo this Sermon.

The firſt Uſe ſhall be to reprove ſharply that Jndian-like frame of Spirit ſo common among men. Thoſe poor Infidels ſtand in great awe of their (*Hoggery*) God (as they call him) *Abamactho*, becauſe he doth them much miſchief. But their good God, *Tanto*, they care not how they uſe. Surely they are much to blame, that abuſe *the riches of his goodneſs, and forbearance, and long-ſuffering, not*

Uſe. 1.

knowing that the goodneſs of God leadeth them to repentance. Romans 2. 4. O deſpiſe not the Humble and plain wayes of the Lord; undervalue not his Goſpel becauſe *the poor receive it.* Matthew 11. 5. and the rich blaſpheme that worthy way, *Ja.* 2. 7. If you do provoke him, and grieve him and ſlight him, he will make a way for his Anger, *Pſal* 78. 40 41. 50. He will be terrible; the heathen ſhall periſh out his land. Pſal. 10. 16. *The Lord reigneth, let the People tremble.* Pſal 99. 1. *He is a great King, and his name is dreadfull among the Heathen.* Malachy 1. 14. They that abuſe Gods kindneſs, ſhall not gain by it. They that ſcoff at his patience, as 2 *Pet.* 3 3. &c. or at the meaneſs of his worſhippers, *Joh.* 7 48 49. and the like, ſhall find that blue-apron Mechanicks ſhall be too hard at laſt for Scarlet-coats, and bring down the mighty from their throne.

Uſe. 2. Be of good cheer ye that honour God, God will honour you. 1 *Sam.* 2 30. Though God would walk low and ſeem to be not worth the looking after: yet he will come at laſt to be glorified, and admired by them that have believed his teſtimony, and have worſhipped him even in a ſtable, and have kept the (deſpiſed) faith. But here ſhall be an end.

The

The Second Sermon.

Mathew 22. 2.

The Kingdom of Heaven is like unto a King that made a Marriage for his Son.

WE have finiſhed in this place of meeting (beſides divers other things diſpatched the laſt time) the firſt of thoſe three Particulars noted in the predicate of this parabolical Propoſition: *viz. the feaſt maker*; we have heard of that twofold repreſentation of him; as a man to ſhew his condiſcenſion, and humbling of himſelf for our good: And yet a man that was a King; to ſet forth his dignity, and greatneſs over all.

The second particular.

Now the next thing we have to do, is to speak of the Honourable person that gives occasion for this feast. And that is Christ who is to be married; whose Spouse is the Holy Church.

In this particular there are divers things of great weight to be taken notice of.

First, The Author and fountain of saving grace, *viz. God*, called here *A King, making a Marriage for his Son.*

Secondly, Here is implied the neer union that is betwixt Christ and the Elect. It is agreed, that there shall be a marriage concluded upon (according to God the Fathers everlasting purpose) between them and his son Jesus. *The Kingdom of heaven is like unto a King that made a Marriage for his Son.*

Thirdly, we shall also out of these words speak of the way and Means, whereby this Grace from God in the supper of the Lamb is conveyed, & made out to the Elect: towit, the powerfull preaching of the Gospel. This lies wrapped up in these words, *the Kingdom of Heaven*, whereby is meant (as I told you in the beginning) the word of the Kingdom. The plain Truth is, and the summary Sense, The preaching of Christ, and the offering of him in the Ministry of the Gospel is the way

the

the Lord hath ordained, to work faith by, whereby we are united unto Chriſt, and juſtified.

I will begin with the firſt, and ſo proceed to the handling of the reſt at this time, as in the preſence of the Lord.

The firſt Doctrine ſhall be this, *That grace here, and glory hereafter, are the free gift of God.* It it his pleaſure that his Son be Married, and ſuch a Wedding Supper held as may ſhew forth the riches of his Grace, (according to the capacity of man) ſomewhat anſwerable to the bounty of a God. You ſee the Subject matter is Grace, which we muſt warily ſpeak of; that we may ſhun the *Charybdis* of Popiſh merit, and yet not fall upon, or into the *Scylla* of Lawleſs Antinomianiſme. Moſt certain it is that Salvation is of Grace, and not of works: as that learned Dr. of the Church, the Apoſtle *Paul* diſputes it, and demonſtrates it, both in his Epiſtle to the *Romans*, and alſo in his Epiſtle to the *Galatians*. And although there are many uſes of the Holy Moral Law, (which I purpoſe not now to meddle with) yet muſt it ſtand aſide, as weak and inſufficient through the fleſh; and give place unto Gods ſending his Son into the world, *that whoſoever believeth in him, and accepteth of Gods offer of Grace*, *Doct.* From the firſt.

Grace, ſhould not periſh, but have life everlaſting. This Grace of God is by much the Elder brother, if we look no higher then *Abraham.* Gal. 3. 17. And *this I ſay,* (ſaith *Paul*) *that the Law which was 430. years after, cannot diſannull the Covenant that was before of God in reſpect of Chriſt that it ſhould make the Promiſe of none effect.* All is of Grace.

Firſt, Election is of Grace Rom. 11. 5. *There is a remnant according to the election of Grace.* Epheſ. 1. 5, 6. *Having predeſtinated us, &c according to the good pleaſure of his will, to the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved.* See *Cap.* 2. to the tenth. And in many other places.

Secondly, all the Coordinated Mediums, all that God works by, all are free and of Grace.

As firſt, Chriſt is given, Romans 8 32. *Who ſpared not his own Son, but gave him for us all to Death.*

Secondly, The word bringing ſalvation is free, and is therefore called the Grace of God. (Titus 2. 11.) *bringing Salvation.*

Thirdly, Repentance is of Gods giving alſo. *Acts* 11. 18.

Fourthly,

Fourthly, Likewiſe Faith, that mother-Grace, is the gift of God. *Phil.* 1. 29. And generally the whole Law of the Spirit of life, as it is called *Rom.* 8. 2. is of Gods gracious working, as is teſtified Epheſ. 2. 1. *And you hath he quickned which were dead in treſpaſſes and ſinnes.*

We may reaſon from the very name Grace, it ſignifies that which is imparted *gratis*, that is freely. So the Holy Ghoſt often reaſons in theſe words, (or elſe Grace were no Grace.) And Grace and Merit do ſtand extremly in oppoſition one to another. *Reaſ.* 1. *Conveniunt rebus nomina ſæpè ſnis.*

Secondly, We may reaſon from univerſality, from the General to Particular. *Of him and through him* (as well as for him) *are all things. Every good and perfect gift is from above, and cometh down from the father of lights, &c. James* 1. 17. All common Graces, are of his Grace and free gift: much more ſaving grace, which is a more ſpeciall effect of his love and favor. 2. *Quicquid prædicatur de genere, prædicatur de ſpecie.*

But I come to the Uſes (having two other Doctrines to diſpatch at this time.) And firſt here falls to the ground the Doctrine of merit, ſo mightily and ſubtilly among our latter Popiſh School-men contended for. What ſhould I read Lectures of Polemical Divinity *Uſe.* 1.

in

in this popular auditory? They have a blind distinction of merit of congruity and condignity; one place of *Luke* will serve for all. *Cap.* 17. 10. *So likewise ye, when ye shall have done all that is commanded you, say, We are unprofitable Servants.* There is neither merit of congruity before justification, nor merit of condignity after. *But by Grace are we saved through faith, and that not of our selves, it is the gift of God.* Ephes. 2. 8. not our Merits, but Gods gifts are with his mercifull and bountiful vouchsafements, crowned here and hereafter.

Dona sua coronat Deus, non merita tua. Aug.

Use. 2. Secondly, comfort ye, comfort ye your selves with these words, O all ye desirers of saving Grace. *They that hunger and thirst, &c.* are pronounced blessed. *Mat.* 5. 6. What though ye see nothing in your selves but that which loads you? even such are invited to come. *Mat.* 11. 28. If God send to invite, surely he will not reject those that desire him, though they be never so sinfull.

But we must take heed, First, of being contented with a few weak and faint desires. If thy desires come from a right principle, they are as truly Grace as faith it self. There is Grace desiring, as well as Grace desired.

Gratia fitiens, sitiata.

Secondly,

Secondly, take heed of regarding wickedneſs in your hearts, *Pſal.* 66. 18. or elſe the Lord will not regard your deſire. And no marvail, Theſe deſires ſo accompanied, ſhew themſelves not to proceed from that preventing Grace which all ſucceſsfull deſires do proceed from.

Uſe. 3. I have yet one uſe more. Grace here and Glory hereafter are of the free gift and Grace of God. Ye ſee where to go for both the one and the other. God is the Author and Fountain of all Grace, ſeek it of him.

Mot. 1. And to move you, conſider firſt the Excellency of that condition ye ſhall be in Chriſt; to partake of his goodly Image and Grace, to be transformed into his Image from Glory to Glory.

2. Secondly, It is of abſolute neceſſity, that ye come to this ſupper. I ſay, He that refuſeth, and cometh not, ſhall be damned, though he were a man of wax in the eyes of the World.

3. Thirdly, Methinks we might ſay ſomething of the bleſſed and Gracious opportunities God hath given unto you to move you to ply God day and night, and to cry, Chriſt Chriſt; Bread bread, for the Lords ſake bread.

But

Object. *But I ſaid but now, Prayers muſt proceed from the ſpirit, and that is that I need make it plain, will ſome ſay.*

Sol. Brethren, our work is to bid you ask; Gods work is to enable you to ask. The work of Chriſts mouth to *Lazarus*, was to bid him to come forth of the Grave. It was the ſecret work of his Allmighty Power to make him alive, that he might hear and obey that command.

Queſt. *How ſhould a man ſeek Grace at Gods hands aright?*

Anſw. I *anſwer*. He muſt be willing to take all that God hath promiſed to give to them that ask, upon Gods own terms and conditions, and limitations too, in regard of deſired temporal bleſſings. Ye that ſay ye believe, ye muſt repent, &c. *Acts* 2 38. Nay ye ſhall. Rom. 6. 1, 2, 3. *What ſhall we ſay then? ſhall we continue in ſin that Grace may abound? God forbid; how ſhall we that are dead to ſin, live any longer therein? Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death.* And ſo for outward things, we are taught by Chriſts example in his Agony, to ſay, *not my will, but thy will be done.* In a word to take pleaſure in the lovely wayes of holineſs, and to referr our ſelves to Gods Love, Care, Wiſdom,

dom, Power, Truth and Faithfulnes for outward things. But the main thing in hand is to ſtir you up, to keep begging of this Grace, that is of the diſcovery of Gods love to thy poor Soul, and that God would lift up upon thee the light of his Countenance. So much of the firſt particular.

We come to the ſecond; to wit, to ſhew you what is meant by the Marriage of the Kings Son. Even no other thing, no leſs priviledge, then a moſt neer Union between Chriſt and the Elect. For even as a man and a woman by the bond of Marriage become one, Gen. 2. 24. *Therefore ſhall a man leave his Father, and his Mother, and ſhall cleave unto his Wife: and they twain ſhall be one fleſh*; and ſo *Mat.* 19. 4, 5, 6. it is confirmed by Chriſt, and ſaid to be a Union and a joyning together by God: So is it between Chriſt and his Church. *Epheſ.* 5. *ver.* 23. and 31. And therefore it is ſaid in my text, *The Kingdom of Heaven is like unto a man that was a King that made a Marriage for his Son.* Where firſt, God is ſignified with his free Grace (as before.) And ſecondly, This thing that I have now in hand, *viz.* That it was his pleaſure, that his Son, ſo fitted to be a husband to loſt mankind, by his incarnation (as it is ſaid, *A body haſt thou given me*) and by his Death

and

and Passion, and glorious Resurrection, and Ascension should be offered to all the World of the Jews and Gentiles; and that there should be a General invitation to the end, that as many as come, should be not only Guests, but the very Spouse, and be married to Christ, and assured thereof by the spirit of faith and sanctification. So That the Doctrine shall be,

Doct. *That there is a Marriage made, and agreed upon, for the Son of God by God the King of Kings with every gracious Soul.* 'Tis ended (as we use to say) between them. This is that which is here called the Kingdom of Heaven, the work of Grace; and it is therefore compared to a Marriage, because there is such a neer union between all the Children of the Kingdom and Christ, as there is between the Husband and the Wife.

I will, (for your better profiting by this so admirable point) go upon some Particulars; some Analogies and Resemblances, between Marriages among men, and this work of Union and Conjunction with Christ.

1. And first you know, men use to go a woing. (as we call it) they do either by themselves or their spokesmen make motions of Marriage, and declare their love, to the yong women,

women, they are willing to make their wives. And this (you know) is first before there is an actual possessing and uniting: Even so we read 2 Cor. 5.20. *Now then we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christs stead, that ye be reconciled to God* Now when Christ was in the flesh, he went a woing himself in his own person. John 3.19. *Light is come into the world; and men love darkness, &c.* But *ver.* 29. of that *chap.* he hath a spokesman, he goes a woing by his friend: *He that hath the Bride is the Bridegroom,* (as you shall find there:) *but the friend of the Bridegroom, which standeth and heareth him, rejoyceth greatly because of the Bridegrooms voice.* That spokesman there meant, was *John Baptist.* And the Bridegroom there meant, is Christ now incarnate, though the son of God from everlasting; He was afterward crucified, dead, and buried, and rose again the third day, this is the Husband of the Church, this is the yong man that is to be married (as we use to say.) Curſed be they that destroy the History, under a pretence of embracing the Mystery, (as some absurd men have in my hearing, whom I therefore questioned, but it was not in a time successfull.) But I say this, Christ went a woing

himself, but now by his messengers he doth it in Gospel-Preaching.

2. *Unio animarum est essentia matrimonii.*

Secondly, There is a mutual consent after the time of woing. This is called a receiving 1 John 12. *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.* And indeed this is the very union, and essence of the Marriage. For such are regenerated, as it followeth ver. 13. *Which are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.* Tis a match. *My beloved is mine, and I am his,* saith the Spouse. *Canticles* 2. 16.

3. Thirdly, There is an enjoying each other in the Married condition. Can. 1. ver. 2. 3. 4. *Let him kiss me with the kisses of his mouth: for thy love is better then Wine. Because of the savour of thy good Ointment, thy name is as Ointment poured forth, therefore the Virgines love thee. Draw me, we will run after thee, the King hath brought me into his chambers: We will be glad and rejoyce in thee, we will remember thy love more then Wine; the upright love thee:* O, who can imagine what this secret enjoying of Christ is, that hath not felt it? There is a kind of spiritual copulation, between Christ and every true believer; Yea also between Christ and Congregations, which

which are ſo many Mothers to bring forth.

And this puts me upon a fourth likeneſs. 4.
Wives bleſſed of God, *are like fruitfull Vines upon the Walls of the houſe, whoſe children ſtand like Olive plants round about the Table.* Pſal. 128. 3. Such as are married in the fear of God, have a promiſe of this bleſſing.

This is made good; Firſt in each Saints growth in Grace, Iſaiah 61. 10. *I will greatly rejoyce in the Lord, my Soul ſhall be joyfull in my God: For he hath clothed me with the garment of Salvation, he hath covered me with the Robe of Righteouſneſs, as a Bridegroom decketh himſelf with Ornaments, and as a Bride adorneth herſelf with Jewels.* The Saints are led forward towards perfection *Heb* 6. 1. O many a ſweet Babe doth a gracious Soul bear and Nurſe to the Glory of God. But wicked men bring forth ugly bratts of Malice, Pride, Uncleannneſs, they are in conjunction with the Divel; their Fruite and Wine is of *Sodom*, not of *Jeruſalem.*

And then Secondly, In the Churches increaſe it is alſo verified. Iſaiah 61. 4, 5, 6. *And they ſhall build the old waſtes, they ſhall raiſe up the former deſolations, and they ſhall*

repair the waſt Cities, the deſolations of many Generations, &c. The Summe is, the Church is a fruitfull Mother: *Jeruſalem the Mother of us all*, in conjunction with Chriſt, brings forth many Sons. The Sons of the Church come from far, and her Daughters are Nurſed at her ſide. *Iſaiah* 60. 4. This comes to paſs by Chriſts Husband ſhip; the Church ſeemingly barren, and a Widdow, brings forth many Children to Chriſt.

5. Fifthly, There is a tranſacting of conditions. The riches of the Husband becoms the Riches of the Wife; and the debts of the Wife become the debts of the Husband. 2 *Cor.* 5. the laſt. *For he hath made him to be ſin for us, who knew no ſin, that we might be made the Righteouſneſs of God in him.*

6. Sixthly, There is a Sympathiſing between Chriſt and his Church. Acts 9. 4. *Saul, Saul, Why perſecuteſt thou me?* So Chriſt calls out of Heaven. And again *Mat.* 25. 40. *In as much as ye did it to the leaſt of theſe my brethren, ye did it unto me.* And the Church again is very ſenſible of Gods diſhonors. And it grieveth *David* to ſee the tranſgreſſors, *becauſe men keep not Gods Law*, Pſalm 119. 136.

7. But Seventhly, Between ſuch as are knit

in

in the Marriage knot, there is a great working in affection; great joy in the presence one of another; grief in the absence one from another: even so, if God do hide his face from *David*, he is troubled, *Psal.* 30.7. And his heart longs to be in the Temple, where God was wont to shew his beauty, and come with embraces to him and others of his People.

Use. 1. Now singular use may be made of this Soul ravishing Doctrine; but I shall confine my self to 3. One of information, another of consolation, and the last of exhortation, and in all shall be brief, because I have one point more to dispatch, and the time runneth on apace.

I say, First, We may be informed of the great worth of Gospel Ordinances, under which there is such a neerness held forth, yea such a conjunction with Christ enjoyed. Here are kisses and embraces to be had. Meetings for the enjoyment of them, are Christs bed of Love. For there (to wit in the use of Church Ordinances) the Lord commanded the blessing, even life for evermore, *Psal.* 133. 3. and again. *By night on my bed I sought him whom my Soul loveth.* Cant. 3. 1. That is in the Communion of Saints and enjoyment of Ordinances. They

are not much acquainted with Christ, (it is to be doubted) that cry down, what he is wont to make himself out by to his Saints.

Use. 2. But Secondly. Gracious souls should take comfort and rejoyce in their match, and well they may. It is not an ordinary one, it is no small thing to be Married to the Son of God. We have great and many particular things to take comfort in, but I will be brief.

First. He looks for nothing to draw his Love; therefore our want of beauty cannot dissolve the knot.

Secondly, No infirmity in us, can draw away his Love from us, for his Love is immutably firm, because it is Eternal and Free.

Thirdly, Nothing can hinder our conversing with him; we have a priviledge to carry about Christ with us.

All the powers in Earth and Hell cannot make a separation between Christ and a Christian, no not for one minute.

Object. What: cannot Sin? doth not the Scripture say; Thy sins have separated between thee and thy God, &c.

Answer. God is the same in his suspensions which are his Physick, that he is in his Ordinances

dinances of feeding, and in all prosperous Vouchsafements. And so (by the way) ought the Church and every Christian to be in their Reproofs, Checks, Admonitions; of the same frame of spirit, aiming at the good of the party dealt withall, as in their most pleasing dealings: *Let all your things be done in Charity* I say, (to return to this branch of the comfort) All the world cannot separate you, nor hinder you from enjoying Christ, no not a minute; sin may be an occasion of a hiding of his face. But God would not let his people sin if it were not for their good; *For all things must work together for their good Rom.* 8. 28. This is a mighty priviledge the Saints have.

Fourthly, He will enable you to do what he commands you. The Saints have not only habitual Grace, to wit, the new Creature: But also, the Lord is bound by promise to be with them, to direct them, to help them, and assist them, with continual supplies of Grace; for they are taught to wait upon him and to seek unto him, & to be much in trading with God, and all his Factors, and therefore must needs be better able to do his will. You shall find Psal. 25. 12. *What man is he that feareth the Lord? Him*

will he teach the way that he shall choose. The greatest hindrance of Gods service, and of doing his will, is fear. Now God being Lord of the affections, can quickly take away fear or give trembling; but he is bound by promise, *as to withhold no good thing*; so to withdraw every evil thing, (as all that hinders obedience is evil) from his servants.

Lastly, the Love of God which is by reason of this Union, is above all Love, it shall transcend all Love. The happiest Wife in the World may possibly expect or desire too much from her Husband, though the best Husband in the World. We cannot be too bold with God in expecting or desiring, unless it be in sinfull desires. I say, We cannot expect too much from God; We can never build too much upon his Love; it is transcendent.

Use. 3. I come now to the last Use. I told you first, I would make three, of which two are finished. The third is a use of exhortation. You see a Son offered by God to be Married to you; You see that no less Priviledge is to believers in Christ vouchsafed, then to be Married to him: as he saith Hosea. 2 19. *And I will betroth thee unto me for ever, &c.* Therefore come away, marry this Kings son, forsake

forsake not your mercy, do not overstand your Market: You will never have such an offer again, (I mean not of another opportunity; for what am I *to limit the Holy one of Israel?*) But of another happiness; for in this seed of *Abraham* alone blessedness is to be had; I say you cannot possibly speed your selves better. There is none so lovely, none so able to make you every-way happy, none so willing to do every body good. These expressions of ours are to your capacity; These glorious beams of Christ shine brightly, the Lord open your eyes to see them; seek by Prayer, wait upon Ordinances, argue upon promises; And the Lord strike hands with you in much mercy. *Amen, Amen.*

It remaineth that something be spoken of the means Ordained by the Lord to attain this assurance of Union with Christ; to wit, the Preaching of the Gospel, signified by these words, (*The Kingdom of Heaven*) for by it is saving Grace conveyed. Gospel preaching is Ordained and appointed of the Lord to that end, that men may hear of Christ, believe in Christ, be saved by Christ, and be glorified with Christ. So in that the Kingdom of Heaven, that is, the Gospel Preached, is compared to a Marriage-making,

makeing, I obserue this last Doctrine;

The end of the Preaching of the Gospel is to prepare People for a Marriage with Christ the Son of God.

Reason. And the Reason is, becauſe it is that very inſtant of Grace, which God, who hath appointed a time for every action, hath appointed for his Elect to come and joyn hands with Christ in the Act of believing. It is the means of faith. Rom. 10. 17. *So then faith is by hearing, and hearing by the word of God.* The Lord hath appointed *that the Gospel of the Kingdom shall be preached over all the World for a witness unto all Nations*; That the Elect in every place may be brought in (according to Gods eternal purpose of Love) to communion with the Church, and Union unto Christ.

Use. 1. We may hereupon conclude, in the first place, the neceſſity of the Preaching of the Gospel, contrary to their vain conceit that think it needleſs; they ſee not the end of it, to wit a Marriage with Christ. Or if they do, yet they mean not to be divorced from their wicked Lusts, unto which they are already Wedded.

But yet lodge this truth among the Oracles of God, That Gospel Preaching is neceſſary. And that it is the ordinary

and

and usual means to obtain Faith.

O Therefore, what a happiness do those people enjoy, if they had eyes to see it, that have the Gospel faithfully preached unto them, to prepare them for a Marriage with Christ. *And how shall they escape which neglect so great salvation?* Which to do is a greater sin then to break the whole Law. The punishment shews the greatness of the sin; a double curse is pronounced against them that love not the Lord Jesus, 1 *Cor.* 16. 22. that is against those that neglect Gospel offers, and Ordinances, in which Christ goeth a-wooing to the children of men. If any one therefore here present, be an Enemy to the dispensations of the Gospel, or a neglector of this gracious offer of Christ therein: let him look upon himself as on an execrable thing which God hates, and let him see God even stretching out his power to confound him, and the Gospel cursing him. *Use.* 2. *Use.* 3.

Be exhorted therefore to improve this appointed imployment; This concerns both Preacher and Hearers. *Use.* 4.

Motive. It is the best preferment a man can come unto, to be United and Married to Christ; And therefore no small preferment to be imployed in this high work of bringing *Motive*

bringing People to Salvation. And to move other People, let this be weighed well, that to lose all things in the world to gain Christ, is the best bargain that ever man made. Phil. 3 7. 8 *But what things were gain to me, these I counted loss for Christ. Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.*

Quest. *But how shall Ministers improve this benefit?*

Answ. I *answer*, by Preaching Christ unto the People, Plainly, Powerfully, in the evidence of Gods spirit, *not in the enticing words of mans wisdom*, 1 *Cor. chap.* 2. *ver.* 1. &c.

Object. *But if a man do not Preach eloquently, he shall loose his repute and the Grace of his pains.*

Sol. I *answer*. No; for although some that know not God will be prating; yet he is the best scholar that edifies most. 1 *Cor.* 14 *v.* 12. 18. 19. 21. 22. To excell to the edifying of the Church, to speak five words with understanding that others may be taught to Prophesie, so as men may believe, are special Phrases in those *verses*. A man that speaks

ſpeaks pithily to the conſcience, will ſhew himſelf a ſcholler (beſides his purpoſe) to all judicious hearers. Such men ſhew themſelves to have renounced *the hidden things of diſhoneſty, not walking in craftineſs, not handling the word of God deceitfully, but by manifeſtation of the truth, commending themſelves to every mans conſcience in the ſight of God.* 2 Cor. 4. 2. And yet further ver. 5. *For we Preach not our ſelves, but Chriſt Jeſus the Lord, and our ſelves your ſervants for Jeſus ſake.* And then note, I ſaid not only plainly, but powerfully; We ſhould have ſuch a ſpirit as *Paul*, who out of the abundance of his Zeal was ſtirred in ſpirit. *Acts* 17. 16. And ſo *Philip.* 3. 18. He told them *WEEPING of their faults, that were Enemies to the Croſs of Chriſt.* This proceeded out of the abundance of his Love to Chriſt and mankind. And this was a ſign of *Lots* ſincerity, *that his righteous ſoul was grieved and vexed, &c.* 2 Pet. 2. 7. *And to hate the work of the Nicolaitans which God hateth, is very commendable.* Rev. 2. 15. To hate them that hate God. *Pſal.* 139. 21. and to be grieved with thoſe that riſe up againſt him.

Now for Hearers.

2. *Hearers.*

They muſt improve this benefit and bleſſing of Goſpel-Preaching; By ſtriving and labouring

labouring hereby, to be prepared for a Marriage with Christ. *By putting off the old man, and putting on the new man.* Ephes. 4. ver. 16. to the 25. People must forget their own People and their Fathers house, and labour to be clothed with clothing of wrought Gold. *Psal.* 45. *ver.* 10. 13. Labour to get Oyle in your Vessels, as well as in your Lamps. *Mat.* 25. 4. That ye may enter in with him to the Marriage, when the door shall be shut against such as have neglected these opportunities. *ver.* 10. You must labour to make your selves ready for the Marriage of the Lamb, to put on Christ, who is the clean and white and fine Linnen of the Saints. *Rev.* 19. 7. 8. *O that you would know now, even now, in this your day, the things that do belong to your peace.* And especially to be often hammering on this, that this rich vouchsafement will have its Errands end one way or th' other. It is like strong Physick, if it do not work, twill kill. If the word *be not the savour of life unto life, it will be the savour of death unto death.*

Thus have I finished the second *verse* wholly. Out of which I have spoken of the Subject matter of this Parable, *the Kingdom of Heaven*, and of two Branches of the prædicate, *viz.* the Marriage-maker,

maker, and the Bridegroom; and in the latter, of all three particulars. *viz.* the fountain of Grace, the Union between Christ and his Church, and the way and means whereby this is wrought.

The third, *viz.* the Guests, is next to be handled: So much for this time.

The

The Third Sermon.

Matthew 22. 3.

And ſend forth his Servants to call them that were bidden to the Wedding; And they would not come.

The third particular in the prædicate.

THis verſe begins the point of the Gueſts that are graciouſly invited by the Lord to come to Chriſt. Both *Jews*, and *Gentiles*. The double Call of the *Jews*, Gods old acquaintaince, is *verſ.* 3. to the 8.

And then the Call of the *Gentiles*, upon their

their refusal, unto the end of the Parable.

We are now to make enterance, and to speak of the first invitation of the *Jews*, Gods old customers, as it is set down in this *verse* now read unto you. In which we have two parts.

First Gods favour in giving them the first offer of this Grace, in these words. *And sent forth his servants to call them that were bidden to the Wedding.*

Secondly, Their ingratitude, shewed in their willfull refusing of it, in these latter words of the Text, *And they would not come.*

We will begin with the first, and therein again, we have many particulars to take notice of and speak upon.

As first, a description of the *Jews*, the parties invited, by a word wherein their priviledge is gloriously held forth: They were the bidden ones, or the called ones, as the word signifies. Such as before the comming of Christ were entrusted which the Oracles of God, and were Gods People. Κεκλημένους.

Secondly, The instruments of their present invitation are said to be his Servants, Gods Servants: Δούλους.

Thirdly, The ground of these Servants proceeding in the work; God sent them that ἀπέστειλε.

had a Commiſſion for what they did. Of theſe in order.

They which were bidden to the marriage (to wit anciently) muſt firſt have the News when Supper is ready. καλέσαι κεκλημένους, By theſe words ſaith *Piſcator*, are underſtood thoſe which a little before the preparation of the Marriage feaſt, were invited to it. The like Phraſe we have 1 *Sam.* 9 13. And afterwards they eat that be bidden, that is ſuch as are invited. Hence this Doctrine,

Intelliguntur invitati, qui paulo ante apparatum nuptialis convivii, invitati ad illud fuerunt.

That the Lords bidden Gueſts are readieſt to be called unto his ſons Marriage.

Here they were the Jews, Gods ſelected People, Gods peculiar People, and treaſure above all People. *Exod.* 19. 5. And ſo, Deut. 7. 6. *The Lord thy God hath choſen thee to be a ſpeciall People unto himſelf, above all People that are upon the face of the earth.* They were bidden in *Abraham*. *Gen.* 17. 7. *And I* (ſaith God) *will eſtabliſh my Covenant between me and thee, and thy ſeed after thee in their Generations for an everlaſting Covenant, to be a God unto thee, and to thy ſeed after thee.* It was their priviledge and dignity to have Gods Oracles committed to them. *Rom.* 3. 1. 2. *They were Iſraelites, to whom pertained the*

the adoption, and the Glory and the Covenants, and the giving of the Law, and the service of God, and the promises. Rom. 9.4

And there is some reason or illustration of the truth of it. For such are as it were registred in Gods note-book for this very purpose. It is an allusion (saith Mr. *Calvin*) to such men as write a Catalogue of their chief friends, whom they intend to make their Guests, when they make a Feast. O say they, we must needs bid such a one, and we cannot leave out such a one, &c. So is it with the Lord, so he is wont to deal. *Mat.* 10.5,6. These twelve Jesus sent forth, and commanded them, saying, *Go into not the way of the Gentiles, and into any City of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel.* And *cap.* 15, *ver.* 24. (saith Christ) *I am not sent but unto the lost sheep of the house of Israel.* To make this out more fully, that it may be fitted for use to be made of it. The Lord being about to reform his Church in all places of the word (for the time is at hand of glorious things to be done for and in Christs Church) looks upon *England* his old acquaintance, for whom he hath done much often, to whom of old he hath been many ways gracious. *England*, I say, shall have a fair offer, they shall be first bid- *Reason.*

den, yea bidden again. O *England* (saith the Lord) Thee have I known of old; I rooted out Popery out of thee; I delivered thee in 88 from the *Spaniſh* Invaſion; I diſcovered the helliſh Gun-powder-Plot; I have for thy ſake *poured contempt upon Princes, and ſhattered Nobles*: Armies commanded by Royalty, have been brought to nothing, &c. Now take me while I am offering my ſelf to thee in this my reforming time. And ſo to this very place may we apply it; O *Taviſtock*, I have afforded that to thee, which I have not to all Towns. Hath not the Lord ſtriven with you in former times, in regard of that powerfull Miniſtry you enjoyed? And hath he not (as it were) made you the firſt in Church-reſurrection in theſe parts? Doth not the Lord even beg you to accept of him? Doth he not ſuffer many abuſes in his Servants among you? well, what ſhall I ſay? You are fairly offered, you are firſt offered, you have the Refuſe (as we uſe to ſay.)

Mr. G.H.

So much for the Explanation.

Uſe. 1. The firſt uſe ſhall be for information, to ſtore you with this one truth among others, *That it is a priviledge for a people to live in the viſible Church, and under Ordinances, to be within ſound of this Bow-bell of the Goſpel.*

For

For when times of discoveries of God, and reformation come about, these shall have the priviledge to be served first, at least with offers. And it shall be their fault (as we say) if they partake not of the richest effusions of the spirit that are going. And doubtless, then it must needs follow, that, To make light of Gospel priviledges is a fearfull sin; as may be gathered out of the following *verses* of this Parable. I wish from my heart that you would be convinced of this truth. What a priviledge it is to enjoy the sound and saving Ministry of Christ. And also of that consequent truth, *viz.* That if he be *cursed that continueth not in every thing that is written in the book of the Law to do them. Gal.* 3. then much more to have an invitation, an offer of Christ, and not to regard it (of which more shall be said in due place.) It is an unworthy part to see Christ scorned and rejected, and his word slighted, and his blood trampled on, and not to be moved with it, not to weep (with *Paul Philip.*3 18.) that the cross of Christ hath Enemies: But to be actors in this Tragedy, must needs be most hideous and abominable.

In the next place, you invited Guests, may come boldly being bidden. And you may be of good comfort when ever God makes a *Use.* 2.

feast to his Church, he will have you in his remembrance. His old Chapmen shall have the first sight of his new stuff. I do not mean that we must look for New Doctrines, but fuller discoveries of the old faith, which was once delivered to the Saints, but hath a while been in Captivity in *Babylon*.

Use. 3. And now if this mercy be vouchsafed in any sort, be bold to take out the utmost of it. And be thankfull for this priviledge, and improve it to your advantage. For the greater the priviledge, the greater the mercy; *Mot.* the greater will our judgement be, if we do not improve it. Beloved it will be easier for *Pagans*, then for Christians (I mean) so called; and for those poor holes that have scarce a good Sermon in a year, then for such as have much of God in this kind, if their thankfulness and obedience be not answerable.

Quest. *But how should a People or a person improve this Priviledge?*

Answ. I *answer.* By coming at the first call, not to delay nor put off, lest God should swear once against you, should fall a sealing you and searing you.

So much of the first, the parties invited, κλήσει κλητούς, call the called ones.

The

The *parties imployed* in the work, are next to be taken notice of.

And sent forth his servants: That is, such as were Gods Servants in speciall. This word is excellently joyned with another in the 3. *chap.* of *Amos ver.* 7. The words there are, *Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.* Here you see *Prophets* are called the Lords Servants; So Ministers also 2 *Tim.* 2. 24. *And the servant of the Lord must not strive, &c.* And that it is to be understood of *teachers*, is evident out of the following *vers.* 25. *vers. In meekness instructing those that oppose themselves, &c.*

Well then, the Lesson hence to be learned, is, *That Gods speciall servants, Prophets, Apostles, Ministers, are his ordinary Instruments to call men to the Wedding supper*; That is, in plain English, to preach and teach. *Luke* the other Evangelist that records this Parable, sets this punctually down. *cap.* 14. 17. and in many other *verses* besides in the Parable. *Doct.*

And the *Reason* is, because they are fittest for this employment: It is not for the Masters dignity to go himself; neither yet that such be imployed as have no relation to him, or no Commission from him: but Servants *Reason.*

ἀφωρισμένος. entertained & *put apart or separated unto the Gospel of God* Rom. 1. 1. Now to make a man fit for this service, it is best that he be called by Gods Grace, or to the state of Grace himself: Yet is it not so *absolutely* necessary, as to conclude *every one* that is a lawfull Minister, is certainly a gratious man. A man may be sanctified to his *calling*, that is not sanctified savingly in his *person*. But this is absolutely necessary, that these Servants be *fitted* for their work, that is, that Teachers of others be *first taught* themselves.

Now these *teachings* of God are of two sorts; the one *extraordinary* and immediate; So *Amos* 7.14.15. *I was neither Prophet, nor son of a Prophet, &c. And the Lord said unto me, go Propheſie unto my People Israel.* The other way is *by the means and Ministry of man.* Now where *revelation* is wanting, this kind of teaching and learning is necessary.

There are and have ben four sorts of Teachers in the World.

1. Some taught by God and not by men.

2. Some taught of men and not of God.

3. Some taught by God through the means of men.

4 Others,

4. Others, (bold Bayards,) that never were taught either by God or men. And yet many there are that take upon them to teach and interpret Scripture, that are poorly fitted, that cannot be said *to abide in the things that they have learned.* 2 Tim. 3. 14.

But becauſe the matter is of great weight, in theſe *ſpeaking times* (as they Phraſe it) I will a little ſtay upon it, for ſatisfaction to ſuch as are deſirous of it.

Firſt therefore you muſt know that every one that taketh upon him to be a ſervant of the Lord in this work of preaching, muſt be taught *one* way or *another*. And therefore they are to be blamed that take upon them to be teachers of the Goſpel, and were never taught by *revelation*, or by any *ordinary way*.

Secondly, They muſt teach what they have *learned*; they therefore are to be blamed, that deliver opinions which they never learned from the Scriptures or any Miniſtry.

Thirdly, That it is moſt orderly that Goſpel-Preachers be ordained, and put apart by men, acccording to rule for Preaching.

Fourthly,

Fourthly, That yet in times and places, where there is a common corruption of Doctrine or a common abuse of the office of teaching, and neglecting of ordaining Godly as well as learned men, there sometimes men Godly, *competently* learned, by an *instinct as it were* for a time may teach and preach, and find the Lord with them. But all must take heed of nulling offices, and officers, and also of refusing, when they may *orderly* have an *outward* call, to accept of it. For although God upon *great* changes doth dispence with some things about his Church for a time, as he did with circumcision in the Wilderness; Yet the *first* opportunities must be taken of returning to the exact rules of the Word for preaching and other Church-Ordinances.

But I return whence I digressed, to shew you, that not all but *Some* special servants of the Lord, are made use of for this work of winning People to Christ, in the way of publike teaching. For otherwise, all are to *improve* their interests, and to be (as we may say) *coadjutors* to the Gospel-Teachers.

Use. 1. Now the first use shall be to let us know, that it is a great unhappiness to be without these *servants* of Christ; and that such are not like to be Christs *Guests*, that want them.

Miserabele

Miſerable are thoſe towns and villages, that are without faithfully-Preaching-Miniſters; And wo to ſuch as live under *blind guides. Mat.* 15. 14. They are in danger, both Prieſts and People, *of falling into the ditch.*

And then it is a happineſs, and bleſſing, to enjoy theſe Servants of the Lord; and eſpecially if we find the *hand of the Lord* with them; that is an expreſſion, *Acts* 11. 21. *Uſe.* 2.

Queſtion. *But how is that to be known?*

I *anſwer*, It is to be known by the *effects* there mentioned, *And a great number believed, and turned unto the Lord.* O, 'Tis a mercy to live under the *ſound* of the voice of a ſervant of the Lord. Gods *immediate* voice no man is able to hear. Exod. 20. 19. *And they ſaid unto Moſes, ſpeak thou with us and we will hear, but let not God ſpeak with us leſt we die.* So *Deut.* 5. 25. the preſence of God is *terrible*, who may abide it? Therefore God hath appointed our brethren to teach us *familiarly*, and to be in his ſtead among us; and it is our happineſs to enjoy them, if we could ſee it.

And laſtly (to end this point) it ſerves to teach us, that theſe men, whom the Lord imploys *Uſe.* 3.

imployes as his *ſpecial* ſervants, ought to be eſteemed; although it be their portion to be (as *David* was) *the ſong of the drunkards*, Pſal. 69.12. And to be deſpiſed by *yong children*, as *Job* was *cap.* 19.18. Yea by yong men *whoſe fathers he would have diſdained to have ſet with the dogs of his flock.* cap. 30.1. All the ſilly (yet proud) fools, and all the knaves in the country, think that Goſpel-Preachers are fit to be made a *Parable* of reproach and object of deſpight. O how do ſome among us ruffle it in the ſecond and third Generations, whoſe Anceſtors infamouſly ſcrapt a little dung together, and ended their dayes remarkably! But this ought not ſo to be, neither will it be ſo among them that fear God; Neither let it be ſo among you. For,

Mot. 1. Firſt, To diſhonour them, is to diſhonour God. *Luke* 10. 16. *He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me*, (ſaith Chriſt to his Diſciples,) and this is to *deſpiſe him that ſent Chriſt*, as it is in the ſame *verſe*.

2. Secondly, If you carry your ſelves *reſpectfully* towards them, it will encourage them in the Lords work.

3. And Thirdly, It will be for your own benefit.

Both

Both theſe are to be proved, *Heb.* 13. 17. *Obey them that have the rule over you, and ſubmit your ſelves: for they watch for your ſouls, as they that muſt give account, that they may do it with joy and not with grief: for that is unprofitable for you.* And indeed experience teacheth, that when the *perſons* of Miniſters are out of eſteem, their *Doctrine* lies the more open to prejudice and miſconſtruction.

Queſtion. *But how ſhall I know whether I eſteem them as I ought to do or no?* *Queſt.*

I *anſwer*, If thou look upon them as *Ambaſſadours*, ſent of God, for this very end, that People may believe in Chriſt, and doſt ſo come to hear what they ſay, &c. this is a good note of ſuch as are ſound Chriſtians, and have the *ſpirit* of God. 1 Cor. 14. 37. *If any man think himſelf to be a Prophet, or ſpiritual, let him acknowledge, that the things that I write unto you, are the commandments of the Lord.* And no doubt, ſuch as are ſpiritual, will ſo acknowledge: and in their eyes, *the feet of them that preach the Goſpel of peace, and bring glad tidings of good things, will be beautifull.* Rom. 10. 15. *Anſw.*

Thus I have finiſhed the ſecond particular obſerved in the firſt offer of Chriſt to the Jews,

Jews, his Ancient acquaintance.

I now come to the third and laſt, to wit, *the ground and Original of this action,* of calling people to come to Chriſt: And that is a Commiſſion given (*he ſent forth*) as it is in the Text. The Servants *go not* until God (whoſe meſſengers they be) ſends them. Theſe words (*he ſent forth his ſervants,* are not only in this third *verſ.* (I am now upon) but alſo in the next, the fourth; and likewiſe *ver. 9.* a Commiſſion is *expreſly* given unto them. So that we may have good ground for this Doctrine,

Doct. That ſuch as take upon them to invite People to Chriſt, and to Preach, are of Gods ſending in a ſpeciall manner, if they be of the right ſtamp.

I will give them Paſtors after mine own heart. Jerem. 3. 15. Such as run before they be ſent, have ſucceſs accordingly; But they have ſomewhat elſe to do, and *all trades muſt live,* (as we ſay) and ſo muſt they. And this ſort of men (though called *Miniſters*) are the very *tail* of men. It is the part of a ſervant to have the word from his *Maſter* firſt, and then to do faithfully, what they are Commiſſionated and commanded to do. It was the Lords complaint, by the Prophet *Jer. c.* 23. 21. *I have not ſent theſe Prophets, yet they*

they ranne: I have not spoken to them, yet they Prophesied. And when the spirit of a man hath received a *Call* from the spirit of Christ, and knows it self to be sent of God, it will put him upon *strict* duty,

First, To deliver nothing but what is warranted. 1 *Cor.* 11. 23. *For I have received of the Lord, that which also I delivered unto you.* And. 1 *John* 1. *ver.* 3.

And Secondly, To extend his gifts to the utmost advantage of the giver, and benefit of those that a man is sent unto. 1 *Pet.* 4. *ver.* 10. *As every one hath received the gift, so minister the same one to another, as good stewards of the manifold grace of God.*

Lastly, He must and shall know on whose arrand he goes, whose Messenger he is. So 1 *Pet.* 4. *v.* 11. *If any man speak, let him speak as the Oracles of God: if any man Minister, let him do it as of the ability which God giveth.*

Know therefore (for the first use) that the *Call* and comming of Ministers of the Gospel, is of God; it is not without *Authority*. They are in Gods stead; they must give account to him that hath sent them. *Use.* 1.

And therefore they should not be despised and opposed as they are by foolish proud People. It is thought now among us to be a sufficient *Use.* 2.

sufficient cause of injustice, iniquity, and oppression, because Ministers shall not be masters of the Town, because they shall not have their will; which yet indeed is Gods will. Alas neighbours, are we not men as well as you? Why then should we not enjoy our common priviledges as well as you? are we unworthy to be heard because we are Ministers? how low would ye bring us? But I desire not to provoke, but rather to convince, that you might not be found despisers of God, in despising, contradicting and opposing of us in the way of our well doing.

Use. 3. But Thirdly, You that obey the Lords Call to you by us, doubt not of kind welcom; We call not of our own heads; He sent us forth that will make good whatsoever we promise you according to our instructions that we have received from him.

Use. 4. And lastly, be perswaded to hearken to our *Call*, in regard of the authority of the Sender. It will not be well taken under any pretence whatsoever, to slight the Lords gracious offers, to trample under foot his blessed Ordinances. If the messenger sent, please you not, yea suppose you had just cause of your displeasure: yet that will not excuse your slighting of the Sender, and his gracious messages.

meſſages. Do not think that what we do by vertue of the Authority which the Lord hath given us, ſhall be let fall by him: He will *require* an account of our ſowing from all ſorts of ground where we ſow. He *telleth our fleetings*; He *puts our tears into his bottle*; and our groans under your wrath of pride and folly, are *Written in his book*. The Lord bleſs unto you theſe words; You and I ſhall appear at the *barr* of his tribunal upon this very controverſie between us. And ſo much of the firſt part of this Text.

The great ingratitude of the Jews, comes next to be ſpoken of, out of theſe words, *And they would not come.*

There is an emphaſis in theſe words, *they could not come.*

Would they not come? why would they not come? Surely, there can be no other reaſon given, but this, *they would not becauſe they would not.* So that here is intended to be ſet forth by the Holy Ghoſt.

Firſt, The willfull contempt of the People of the Jews.

And Secondly, From the word (*they*) is to be noted, the generality of their wicked wilfullneſs. *They*, it is not ſaid *ſome*

of them, but *they*, that is (as it were) *all of them*; Surely the greatest part of them by farr. They were upon the matter (as we use to say) all hanged in a string: never a barrel the better herring. *They would not come.*

Beloved, it is a very sad story, That God should have a *peculiar* people, whom he calls *his own*; John 1. 11. *He came unto his own, and his own received him not*; But that there should be such a *general* defection and blindness on the whole Nation, (a very few only excepted not worth the speaking of) is a *sad* aggravation of the condition of the Jews, so pitifull in bondage to *Wicked Will*. And is it so in *Israel?* And shall we wonder if it be so among us? But I will keep to my method which I have accustomed you unto.

This shall be the Doctrine,

That the great Grace of God, in inviting men to the Marriage of his Son Christ, is by the most of folk willfully refused or neglected; That at least it is *neglected*, but here *wilfully* refused.

Doct.

Quest. *Question.* But you will say (perhaps) *Why do you put into the Doctrine this word* (neglected) *seeing you have so urged the emphaticalness of the words before?*

To

To this I *Answer*, That *the greater contains the lesser*; where there is *wilfull* contempt, there must needs be careless neglect. Therefore no wrong is done to the Text. And I would lay the Doctrine as large as might be, that it might be extended in the Application to the greater advantage of all the hearers. *Answ.*

We read of such a general distemper 2 *Kings* 17.13.14.15. But I will but read the 14. *v.* (because the time runneth apace) mark it. *Notwithstanding they would not hear, but hardned their necks like to the neck of their fathers, that did not believe in the Lord their God.* And so of Judah we read 2 *Chro.* 24. 19. *Yet he sent Prophets to them to bring them again to the Lord their God, and they testified against them: but they would not hear.* And there is the like complaint *Psal.* 81. 11. *but my people would not hearken to my voice: and Israel would none of me.* Such another instance is *John* 5.40. *And ye will not come to me* (saith Christ to the *Jews*) *that ye might have life.*

Now the reason of this rejecting of God and his Son Jesus, is, because people are married already to their sinfull lusts. So *Isaiah* 65. 1. 2. The Lord there complains of *his spreading out his hands all the day unto a rebellious* *Reason.*

bellians People, which walked in away that was not good, after their own thoughts. Now when men either leane to their own wisdom, or are *Wedded* to their own will, or have any carnal, worldly or sinfull distemper in their hearts, and do inebriate themselves with the present comforts of the world, though the things in themselves be *lawfull*; or have inordinate cares, or lastly do harbour and cling to any base lust whatsoever: here there is no room for Christ, he can have no entertainment. Strong lusts hang upon men as an hæreditary disease, and they must not be crossed; If you would oppose them, they swell the more, as a water that is pallisadoed up, swells and overrunns all. This is the reason that the gracious offer of Christ is so contemned and despised.

Use. 1. Then first learn, that the enjoying of the outward means of Grace, is no certain or infallible argument to prove people to be happy. People may live under *excellent* vouchsafements, and yet be of the number of negligent and *unprofitable* hearers, yea despisers of them. Many do deceive themselves in this kind. Because they *eat* and *drink* in Gods presence, &c. they think there are *Jews* and *Pagans* enough to fill up hell. But they shall have the *worser* place in Hell, that

that have *glorious* means of Grace, and *deſpiſe* them, or though they do but ſlight them. What is a man the better to have abundance of good food, if he will not eat of it? If Chriſt be offered, and people will not *receive*; As it is recorded of the *Jews*, *John* 1. 11. That when Chriſt *came* urto them, they would not *receive* him, and therefore had not the power or priviledge of being the *Sons of God*. Their caſe is the worſe, not the better, that Chriſt is among them. but they do not *receive* him, nor ſubmit to him.

The ſecond Uſe, is to ſet forth the greatneſs of their ſin that will not ſubmit to Chriſt, that will not *receive* him. They expoſe themſelves to great danger; their ſin is great; for they ſet light by Gods Grace, as it is ſaid *ver.* 5. of this *chap.* *They made light of it, they cared not for Chriſt his Supper.* Herein people do even *deſpite the ſpirit of Grace*, Heb. 10. 29. *They tread under foot the ſon of God. and count the blood of the covenant an unholy thing.* Yea they *grieve Gods ſpirit*; which is condemned, at leaſt dehorted from, *Epheſ.* 4. 30. And indeed do but conſider, Would it not grieve a man, when he hath made a feaſt for his friends, and ſent his meſſengers to call *Uſe.* 2.

them thereunto, if they should peremptority reject his kindness and good will? Now here the danger must be very great, this contempt being offered to the King of Heaven and Earth; Surely they shall smart for it. We read 2 *Chron.* 24. 19. of this sin, to wit, that when the Prophets (sent to the people, to bring them back to the Lord,) had testified against them, *they would not hear.* Therefore it is denounced against them, *vers.* 20. by *Zachariah* the son of *Jehojadah* the Preist, that they should not *prosper,* and that *the Lord had forsaken them.* It is true they stoned him for his labour, *ver.* 21. But yet they found it true enough what he said afterward. You may see more to this purpose *Jer.* 18. *ver.* 12. to the 18. their sin is, they departed from the *ancient path,* to walk in a *way not cast up.* They made their will their Law; And their punishment is, to be *made desolate,* and *a perpetual hissing,* to be *scattered as with a East wind before the Enemy.* And (oh sad business, tremble if there be any life in thee) *I will* (saith the Lord in the 17. *ver.* of that *chap.*) *shew them the back, and not the face in the day of their Calamity.* Mat. 23. 37. 38. ye may read there what the punishment of this sin is. The sin is (*and ye would not*) the punishment (*your house*

house is left unto you desolate.) Luk. 14. 24 For *I say unto you, that none of those men that were bidden shall taste of my Supper.* So again had I time, I might read unto you *Luk.* 19. 42. 43. 44. A sad Prophesie of the destruction of *Jerusalem*, which afterwards came to pass. Heb. 10. 28. 29. *He that despised Moses Law, died without mercy under two or three witnesses. Of how much sorer punishment (suppose ye) shall he be thought worthy, who hath troden under foot the Son of God? &c.* This great sin is in *England*, yea in this very place. Read therefore (for it is yours) Isaiah 30. ver. 8. to the 15. *Now go write it before them in a Table, and note in a Book, that it may be for the time to come, for ever and ever: that this is a rebellious People, lying children, children that will not hear the Law of the Lord, &c.* Then at the 12. *ver.* begins the sentence; *Wherefore, thus saith the holy one of Israel, because ye despise this word, and trust in oppression and perverseness and stay thereon: therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potters Vessel* &c.

Lastly, Let me perswade some of you (sith there is little hope that I shall all or the most) *Use.* 3.

heed ye be not of the number of those that
Mot. 1. say *they will not come.*

To move you to be the more wary of this sin, know it is a sin we are naturally prone
2. unto, to pout and mogg.

Secondly, We have many bad examples in this place, I have hardly known the like in any place where I have been, therefore we have the more cause to beware.

3. Thirdly, Without fail, as the Lord *liveth*, they shall know sorrow that slight Christ offered in Gospel-Ordinances.

So much of the 3. *ver.* containing the first offer of Christ to the Jews, and their refusal; and so much at this time.

The

The Fourth Sermon.

Matth. 22. 4,5.

Again he ſent forth other ſervants, ſaying, Tell them which are bidden; behold, I have prepared my dinner; mine oxen and my fatlings are killed, and all things are ready: come unto the Marriage. But they made light of it, and went their ways; one to his Farm, and another to his Merchandiſe.

WE are out of this verſe and the following unto the eight, to ſpeak of the ſecond invitation of the *Jews* to come to Chriſt: We will take notice, firſt of the in-

invitation it ſelf, as it is ſet down in this fourth *verſe*. Secondly, of the *ſucceſs* of the Invitation, or the manner of their entertainment that were ſent, *ver.* 5,6. And Laſtly, we ſhall come unto the *behaviour* of the King, upon the courſe and unworthy entertainment of his gracious Meſſage and of his Meſſengers, which is ſet down in the ſeventh *verſe*.

We will begin with the firſt branch, which is in the fourth *verſe*. And we finde it illuſtrated, 1. By the circumſtance of time, when the Servants were ſent, in the word (*again.*) 2. By the Inſtruments made uſe of for that purpoſe (*other Servants.*) 3. By the manner of the Meſſage, which theſe other ſervants were to deliver; it is full of grace and ſweetneſs; *Tell them, that were bidden, I have prepared my dinner, &c.* Bid them come to the Marriage.

Again; This word ſets out much of God, in point of long-ſuffering and patience. Notwithſtanding the *Jews*, had formerly rejected Gods grace, and *would not come in*: yet God will not give them over ſo, but *ſends again*. *Again he ſent &c.*

Doct. We may hence learn, That God in the offer of Grace, is wonderfull patient. The truth is, God is wonderfully excellent in all his

his makings forth: but now we are to ſpeak of the patience of God as it is ſhewed and exerciſed to mankinde. But I will endeavour to make out to you what kinde of beam of God that is which we call *patience*. I will not meddle with the patience of Chriſt: that (I mean) which he ſhewed in our nature which he took; but of that which is attributed to God, and is handled among his divine perfections.

There is not *ſuch* a patience in God (as the word properly ſignifies) which is verſed in griefs or calamities, but in *injuries* and wrongs. As a King is ſaid to be patient which moderatly beareth abuſes, and contains himſelf from revenge which he might eaſily take if he would. O this is a glorious vertue in man; But in God it is a moſt glorious beam, to wit, when he acteth this way, to ſuffer ſinners, and not to take vengeance upon them. This *infinitely* excelleth the patience of the moſt patient men in the world: becauſe the abuſes which are offered to God, are infinitely greater then thoſe which are offered to men; and becauſe he doth moſt diſtinctly ſee them all, and doth moſt ſharply *reſent* them, and hath in readineſs wayes to take vengeance, and yet he withholds. He knows all that he hath done for

Poſſe & nolle nobile.

Simul in conſpectu Dei ſunt omnia beneficia quæ ipſe in nos, & omnes injuriæ, &c. Leſſius.

for us, and on the other ſide our ingratitude. He ſees all the abominations committed in the world; which did the moſt patient man in the world ſee but one hour, he would certainly burn the world the next (ſaith a late VVriter.) And although God be not capable of grief and ſorrow, yet he very bitterly takes his diſhonour, and is provoked to revenge. He perceives the unworthineſs of ſin; and that his own Majeſty, & his unſpeakable goodneſs ſhewed to the creature is vilepended. He is armed with thouſands of Plagues, and yet *forbears:* yea, continues his former benefits; expecting, and ſtirring up to Repentance, and to *come to his ſons Marriage.* Admirable patience! So with the old World did God deal *Gen.* 6.3. 1 *Pet.* 3. 20. with others *Gen.* 18. 24. *Jerem.* 31. *cap* 5. *ver.* 1. *Luke* 13. 34.

Reaſon. And the reaſon is rendred 2 *Pet.* 2.9. Becauſe *he is not willing that any ſhould periſh, but that all ſhould come to Repentance.* Ezek.18.32. *For I have no pleaſure in the death of him that dieth, ſaith the Lord God; wherefore turn your ſelves and live ye*; and ſo cap. 33.11. Hoſ.6.4. *O Ephraim, what ſhall I do unto thee? O Judah, what ſhall I do unto thee? &c.* and cap. 11. 8. *How ſhould*

ſhould I give thee up Ephraim? How ſhall I deliver thee Iſrael? how ſhall I make thee as Admah? How ſhall I ſet thee as Zeboim? Mine heart is turned within me, my repentings are kindled together.

So then this ſhall be the Doctrine, *That God in the offer of grace, (notwithſtanding ſhamefull repulſes) is Wonderfull patient.* Doct.

He ſends again, and again. *Again he ſent forth other ſervants, &c.*

Then certainly we have no cauſe to complain of Gods impatiency. Uſe. 1.

And they that reject grace, are without excuſe. They cannot ſay it was not offered to them. Indeed Gods patience occaſions perverſneſs through the wickedneſs of peoples hearts. *Pſal.* 78. *verſes* 17. to the 22. and 37,38,39. and 56.59,60. *verſes.* In thoſe places the marvellous untowardneſs of the Iſraelites is ſhewed: but yet *God tempteth no man,* but woes, and argues, and allures. And they that do abuſe his patience, will know one day that they had a fair offer. O think upon it. Uſe. 2.

Thirdly, If God be ſo gracious, and ſo patient: then ſurely he will not caſt away any that deſire Grace, though by reaſon of their corruption they come ſlowly forward. Though, they be like *ſmoaking flax,* Matth. Uſe. 3.

12,

12. 20. *A bruiſed reed ſhall he not break, and ſmoaking flax ſhall he not quench, till he ſend forth judgement into victory.* If there be any hope of thy recovery, the heavenly Phyſitian will not give thee over.

To conclude this point, The fourth and laſt *Uſe* ſhall be to perſwade all to take heed that they abuſe not Gods patience, but thankfully improve it to their own benefit.

4. *Motive. Læſa patientia fit furor.*

Conſider, to ſtir you up a little, the abuſe of Gods patience will at laſt provoke the Lord to caſt down heavy judgements. *Pſal.* 78.49. *He caſt upon them the fierceneſs of his anger, wrath, and indignation, &c.* Rom. 2.4,5. *Or deſpiſeſt thou the riches of his goodneſs, and forbearance and long ſuffering, not knowing that the goodneſs of God leadeth thee to repentance? But after thy hardneſs, and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath, and revelation of the righteous judgement of God.* I might give you inſtances and examples, of the Old World, of the *Sodomites*, of the *Jews*. But I had rather ſhew you how you might improve Gods patience, and not abuſe it. For I cannot but think that you ſee the neceſſity of the work.

Means.

1. Therefore know, firſt that ſpeedy repentance

tance must prevent wrath, and is a way to improve Gods patience to our advantage. *Joel* 2. 12, 13, 14. *Isaiah* 55. 6, 7. Friends, there is no sin so great, no sins so many, no abuse of Gods grace so grievous, but *repentance* will help all.

Secondly and Lastly, improve Gods patience, by a godly imitation of his example therein, *Matth*, 5. 44, 45. *Phil.* 4 5. 2.

So far of the circumstance of time. We come next to the instruments, *other servants. Again he sent forth other servants.*

The Lord is not only patient in the offer of Grace: but very diligent in providing means and instruments to draw men. That shall be the next Doctrine. You see God doth not presently upon their refusal give over, but sends other servants. *Doct.*

And the Reason is (as before it hath been said) *He would have no man to perish, but that all should come to repentance.* Understand by his *will*, his word, his approbation and liking of it; but what *he willeth from everlasting*, that he worketh and bringeth to pass: and so saith *David, Whatsoever the Lord pleased, that did he in heaven, in earth, in the Sea, and in all places.* But to the matter: The Lord (I say) is not only patient to wait *Reason.* *Voluntas approbationis & effectionis.*

wait, but *diligent* in providing means; here is another glorious beam of the Deity shining forth; *His Spirit strives with men*, to do them good. *He giveth gifts to men* for the sake of mankinde: He exposeth his Ordinances to contempt, and his servants to injurious abuses, *that men may not perish, but have life everlasting.*

Use 1. The first use is for *Information*, and it teacheth us, that then the *use of means* is necessary for this purpose; to wit, that men may hear of Christ, believe in Christ, and be saved by Christ. That therefore is a vain conceit of many, that think Grace will come without the use of the Means. And therefore, though men will take pains in the use of the means about worldly matters: yet they regard not to use means about the gaining of grace. And this will be their condemnation, as it is written (*Joh.* 3. 19.) *And this is the condemnation, that light is come into the world, and men loved darkness rather then light, because their deeds were evil.* Many will not so much as give the word a hearing. Such we read of 2 *Kin.* 17. 13, 14, 15. *Yet the Lord testified against Israel, and against Judah, by all the Prophets, and by all the Seers, saying, Turn you from your evil ways, and keep my commandments, and my Statutes, according to all*

all the Law which I commanded your fathers, and which I ſent to you by my ſervants the Prophets. Notwithſtanding they would not hear, but hardened their necks like to the necks of their Fathers, that did not believe in the Lord their God. And they rejected his Statutes, and his Covenant that he made with their fathers, and his teſtimonies which he teſtified againſt them, and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them that they ſhould not do like them. So *Jer.* 18.11. The Lord is to his work, exhorting, menacing, uſing means, to make them there ſpoken of to return from their evil way. But in the 12. *ver.* you ſhall ſee their behaviour. *And they ſaid, There is no hope, but we will walk after our own devices; and we will every one do the imagination of his evil heart.* And *chap.* 25. *ver.* 4, 5, 6, 7. to the ſame purpoſe we may read a large Diſcourſe of the truth of my Doctrine, and the untoward ſpirit and behaviour of the people, though to their own hurt (as it is there written.) But I will enlarge no more upon this Uſe.

I come to a ſecond. Here in this Doctrine of the diligence of God, in providing *means* and *inſtruments*, to draw People to Chriſt, *Uſe.* 2.

we have a ground of comfort unto ſuch as truly deſire Grace and Mercy at the hands of God. They cannot *deſire* it more then the Lord doth (to uſe Scripture expreſſions and language) nor be more willing, or diligent to uſe means for their good, then he is. And therefore aſſuredly there will be a concurrence with them, in their prayers and endeavours, and a condiſcention to their deſires and requeſts.

Uſe 3. Take notice of this, O all ye people, let the Lords kindneſs herein be accepted. Joyn with the Lord in theſe actions. Let us do it: We have many Motives.

Mot. 1. For firſt, God will hereby be glorified; the contrary will be to his great diſhonour.

2. Secondly, the benefit will be our own; for it is the only way to get grace. *Ask, and ye ſhall have; ſeek and ye ſhall finde; knock, and it ſhall be opened unto you*, Matth. 7. 7.

3. Thirdly and Laſtly, It will be a good example to others; our example may draw others, as bad examples do ſpread like a leproſie. So much for that.

We come in the third place to the *Meſſage* that the Lord wills to be delivered. *Tell them that are bidden, Behold I have prepared*

red my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the Marriage.

There is not much in theſe words which hath not been ſpoken of already. Only mark, here is an invitation to a Marriage. *Venite (inquit) non ad labores, aut ad luctum, ſed ad Nuptias.* Marlorat. He doth not ſay, come to labours or lamentation, but to a marriage. *Per terrena autem adumbrat Chriſtus Cœleſtia, &c.* Here, by earthly things are ſhadowed out heavenly. But that which I ſhall a little faſten upon (and yet I ſhall not be long neither) is the opportunity offered; tis ſupper time, *all things are ready*; therefore come and take it whileſt it is going (as we ſay) whileſt it is to be had.

This ſhall be the Doctrine or obſervation, *Doct.* That *the opportunity of the ſeaſon for the gaining of grace, ought to be a ſpecial Argument to perſwade people to come, &c.*

It is an Argument that is wont to be of *Reaſon.* ſpecial force with men concerning their worldly affairs. Men will go to Market upon the Market-day; and make hay, whileſt the Sun ſhines; cut their Corn when it is ripe; much more ſhould it be a prevailing Argument in more weighty matters. *For man alſo*

knoweth not his time; as the fiſhes that are taken in an evil net, and as the birds that are caught in the ſnare; ſo are the ſons of men ſnared in an evil time, when it falleth ſuddenly upon them, Eccleſ. 9. 12. Great uſe is made by the Spirit of God, of this Argument in many places of Scripture. I will quote and read ſome, *Prov.* 9. 1, 2, 3. *Wiſdom hath builded her houſe, ſhe hath hewen out her ſeven pillars, ſhe hath killed her beaſts, ſhe hath mingled her wine: ſhe hath alſo furniſhed her Table. She hath ſent forth her Maidens, &c.* Iſaiah 55. 6, 7. *Seek ye the Lord while he may be found; call ye upon him while he is near; Let the wicked forſake his way, &c.* Matth. 3. 2. *Repent ye, for the kingdom of heaven is at hand.* 2 Cor. 6. 2. *For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now is the accepted time, now is the day of ſalvation.* Heb. 3. 13. *But exhort one another daily, while it is called to day, leſt any of you be hardned through the deceitfulneſs of ſin;* from all which Places this truth is plainly made good, that the opportunity and *Seaſons* of Grace are to be regarded. And therefore we will now come to the Uſes of the Point.

Uſe 1. And firſt, it lays great blame on them that neglect

neglect the pretious opportunities that are put into their hand, that do not make hay while the Sun ſhines, that do not repent *while it is called to day*. Remember the fooliſh Virgines.

And next, here is comfort for wiſe Virgines, ſuch as *take* Gods Grace when it is offered, ſuch as take oyle in their Veſſels with their Lamps, *Mat.*25.4. Such as are *faithfull ver.* 21. They ſhall enter in with the Bridegroom into the Marriage, *ver.*10. They ſhall *enter into the joy of their Lord*, *ver.*21. aforenamed. *Uſe.* 2.

Laſtly, hearken to this ſerious admonition, that I am about to give you. It is through the great mercy of God, that you enjoy now a *ſeaſon* of Grace; Gods dinner is *prepared* &c. O how have I been deceived in you! What fair promiſes were made, if the Lord would but let you ſee the face of a Miniſter of your own again? How did the Lord ſeem to hide his face from you for a great while? *Uſe.* 3.

Conſider more particularly, Its *Grace* and mercy, not deſert, that you are *once more* invited. We are not worthy to be *bidden* Gueſts, not the beſt of us all; yet we are. *Motive.* 1.

Secondly, This renewed ſeaſon is *uncer-* 2.

tain, how long it will continue. Friends, it is like be a catching harveſt: the baſe carriage of the great Ones among you (the like whereof I have hardly met with wherever I have lived) and of the moſt beſides, threatens a removal of the *means* of Grace from you. There is ſuch a deal of pride and heart-burning, and deſpight ſhewed to the People and wayes of God among us, as that we may juſtly fear the *ſeaſon* of Grace will not be long. Goſpel ſeaſons in *glory*, are not uſually long.

3. Thirdly, If you will *conſent* to *accept* of Chriſt now while he is going, and take him to be your Prieſt, Prophet and King, you will do your ſelves the greateſt pleaſure that poſſibly can be imagined. Ye ſhall go in with the *Bridegroom* into the Marriage. The Lord ſet home what hath been ſaid: *Amen, Amen.*

I proceed. *ver.* 5. *But they made light of it, &c.*

Here begins the ſecond Branch, under the ſecond Invitation of the Jews. The *ſucceſs* or the manner of the entertainment of this gracious offer, again renewed. Some *neglect* it, as it is in this *ver.* Others maliciouſly *oppoſe* it, in the next *verſe.*

In

In the *verſ.* now in hand, two things are to be ſpoken of;

Firſt, To ſhew you how the Jews ſtood affected unto the precious ſeaſon of Grace vouchſafed them: *viz.* they made light of it.

Secondly, The ground and occaſion of their light eſteeming of it; to wit, their overprizing of their worldly profits and Commodities, their Farms and Commodities of Merchandizing, their ſhops, and their livings.

For the firſt; *They made light of Chriſt,* they had no care (as the word ſignifieth) they regarded him not nor his Salvation, as a thing of no worth, they did ſet it at naught and deſpiſed it. ἀμελήσαντες.

You ſee this Leſſon plainly may hence be learned.

That the precious ſeaſons and means of Grace are little regarded by worldly-minded People. Doct.

Or Thus. *It is the property of Worldly men to ſlight Chriſt, if they may get Worldly things.* Covetouſneſs is a great cauſe of irreligiouſneſs.

The Lord ſends forth his Servants, to invite them to come to the Marriage of his Son; but they had no great minde to it. So their

Ancestors long before, 2 *Kings* 17. 13. 14. So God complains *Psalm* 81. 11. *But my People would not harken to my voice: and Israel would none of me.* So Isai. 65. 2. Till Christ come with the power of his spirit into worldly mens hearts, there is nothing but raking and scraping together the dung of the World. You may peruse *Luk.* 19. 41. 42. 43. and 44. *ver.* The sin is, *they knew not their visitation*, they considered it not; and this puts me upon a Rea on of the point, to wit, they know not the worth of it; this is the reason they put such a low price upon the seasons of Grace. *Having the understanding darkned, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart.* *Ephes.* 4. 18. And they give themselves to other wayes. *ver.* 19. Men that have not *learned* Christ, have no understanding, no judgement; they are bewitched. And such as go about to hinder them from walking in their evil wayes, they account them *troublesome* persons. So *Ahab* accounted *Eliah*, 1 Kings 18. 17. *Art thou he that troubleth Israel?* and his Enemy, *cap.* 21. 20. *Hast thou found me O mine Enemy?* But they are their best friends if they could see it, that tell them Gods truth. *Paul* is become an Enemy to the *Galatians* for *tel-*

Reason.

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ling them the truth, cap. 4. 16. Alas! What reaſon can People give why they will not love Gods People? but only becauſe their minds are worldly, and becauſe the light of God doth not ſhine in them. The minds of Earthly People are ſo drawn after the World, that they cannot ſee the excellency of the love of God, nor the worth of his Salvation. They cannot ſay with *Simeon*, their eyes have *ſeen his Salvation.* A worldly man may abhorr ſome ſin, becauſe of the baſeneſs of it; but a Saint doth eſchew it with a ſpiritual heart, which he that is a worldly man hath not. And this is the cauſe that many ſins which indeed have much ſinfulneſs in them, ſeem no ſins, or very little ones, to People that are Worldly ones. Covetous men are uſually proud men; they think themſelves none of the worſt, and yet upon the matter they are grievous murderers (as will be ſhewed hereafter (God willing) when we come to the 7. *verſ.*) Pharaoh ſaid, *who is the Lord, &c.* Theſe ſay in effect, who is Chriſt? what is Salvation ye talk ſo much of? They are murderers of Chriſt upon the matter, that do not *receive* him: they are accurſed and accurſed 1 *Cor.* 16. 22. They are ſelf murtherers, Soul-murtherers: They hale their neighbours to hell, within Luk. 2.

what in them lieth, by *refusing* Christ, and by their selling him with *Judas* for the pelf of the World. But I forget where I am.

Use. 1. Let us make use of this point. Great is
2. their *folly*, Great is their *fault*, and Great
3. will be the *punishment* of worldly minded men. I shall referr you to some places. *Heb.* 10.28. 29. There the greatnes's of the sin is argued by a comparison between *despising* of *Moses* his Law and neglecting *Christ*. And great language is used to set out the greatnes's of the latter sin. *Treading under foot the Son of God, counting the blood of the sanctifying Covenant an unholy thing, a doing despite unto the spirit of Grace.* O consider this ye worldlings, ye *Gadarens*, that preferr Hoggs (to which ye are fitly compared in Scripture) before Christ. When a great man hath made a feast, and hath sent out for his poor Tenants, and poor Kindred to come to him, promising them great *Legacies* when he dieth, and great gifts in the mean time: and they shall scorn to come, or for a penny matter stay away: would he not be angry, and be ready to vow that they shall never come within his door more? and bid his Servants go out and fetch in the beggars to eat up that meat so prepared? This doth

a little ſet forth the greatneſs of their ſin, that do *refuſe* to come to Chriſt, to partake of Goſpel-Ordinances, to *believe* in the Lord Jeſus; which he that doth not, ſhall be *damned*. *Mark* 16.16.

And as the folly and ſin is great, ſo will the puniſhment be great alſo of all ſuch as neglect ſo great Salvation. *Becauſe I have called, and ye refuſed; I have ſtreched out my hand, and no man regarded: but ye have ſet at nought all my counſel, and would none of my reproof: I will alſo laugh at your calamity, I will mock when your fear commeth, &c.* O what a woſull condition will that man be in, to whom God will be as a hard-hearted man to his Enemy, whoſe utter ruine he takes pleaſure to hear of, whoſe dolorous groanes he laughs to hear without the leſt pitty in the World! Not that God is properly, *harſh* or *milde*, *angry* or *pleaſed*; theſe are attributed to God, that we might a little behold him who is inviſible, and know him who paſſeth knowledge: They are *effects*, not *affects* (as the Schoolmen diſtinguiſh.) *Note.*

But laſtly, The example of worldly minded men is not to be followed, unleſs you think it be a ſport to be damned. And let me ſay this word by the way, of the Torments of Hell, that in compariſon of them, *Laſt uſe.*

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the cruelleſt Torments that ever were invented, are but as flea bitings. If God will then act as God in execution of juſtice upon ungodly men, judge what they ſhall undergo, on whom the full vialls of his wrath ſhall be poured out. The drowning of the old world, the burning of *Sodom* and *Gomorra*, the ſwallowing up of *Korah* and his company, the Soul-melting miſeries of *Jeruſalem* at its laſt deſtruction: Eating of children of a ſpan long, to be flead alive, to be gang'd to death and the like: theſe are ſad ſtories. But O when Gods righteous judgement ſhall be (revealed) *Rom.* 2.5. Which till then is as it were covered: tremble ye ſouls, and ſhake even into ſhivers, at the thoughts thereof, what Torments even as long as God ſhall be, ſhall be endured.

Walk not therefore with Goſpel-deſpiſers. Their practice is hatefull to Allmighty God. Hurtfull to thine own ſoul. How wouldſt thou look upon that man, that ſeeks thy life? And wilt thou not with indignation behold them which go about to damn thy Soul? *Whoſo deſpiſeth the word, ſhall be deſtroyed. Prov.*13. 13. Take heed therefore of following their Example.

Mot. 1. 2.

Queſt. But how ſhall I know whither I make light account of the ſeaſon of Grace or no?

Queſt.

I *answer*, By thy labouring or not labouring to take the benefit offered thereby. If a man want a commodity, when the Market or Fair comes, he will come to seek for it, he will buy it. If it be dear, yet if it be of *absolute* necessity (as corn to make bread or the like) he will say, It is no matter, I must have it, whatever it cost. If Christ were here in *person*, he would heartily chide many a *Martha*, who are as bold to plead as she was, and to blame those bookish Sermon-gadding Maries, that seem to be more precise then wise, *&c.* But yet it will remain for a truth, that they have chosen that good part which shall not be taken from them. They which neglect not the *seasons* of Grace, but improve them to their getting of more acquaintance with God, and to the further conquest of the world and their Corruptions, shall receive exceeding great comfort here; and be at last inhabitors of the *New Jerusalem*, singing Halelujah's to Heavens King and to the Lamb; where their unexpressible, unconceivable joy and happiness shall run Parallel with the line of Eternity. I can go no further at this time. *Answ.* Luk. 10. *Bolton.*

The

The fifth Sermon.

*Mat.*22.the latter part of the 5. and the 6.*v.*

And went their wayes, one to his Farm, another to his Merchandiſe. And the remnant took the Servants, and intreated them ſpitefully, and ſlew them.

WE ſpake laſt out of this 5.*ver.* of the frame of ſpirit that was in the Jews, and how they ſtood affected towards the Doctrine of the Goſpel, which was begun to be preached among them now the ſecond time after the death and paſſion of Chriſt, out of thoſe words, *They made light of it*, that is, *they cared not*

not for it (as it hath been ſhewed the word here uſed in the Original ſignifieth.) Time would not give leave to end that verſe then; Therefore that is our next work; To wit, to ſpeak of the ground of this their undervaluing of Chriſt, and the preaching of the Goſpel: which was, their overprizing of worldly things. From which we will handle this laſt Doctrine out of this fifth *verſe*,

That worldly affairs are a great occaſion unto worldly-minded people, to make them ſet light by the Goſpel and the means of grace and ſalvation. Doct.

It is obſerved of the *Jews*, that even to this day, they are a *worldly thriving* people; where ever they come, within a little while they grow rich. And hence was it, that the generality of them thought it not *worth their labour* to look after matters of Religion. Even as to this day we finde our honeſt Hogs juſt of that temper, which are our beſt neighbours. For we have ſo many barking, yea biting dogs, that theſe grunting Swine ſeem to be very honeſt men among us. But yet in truth, you muſt pardon me; O ye my honeſt courteous neighbours, I muſt *render evil for your good* (as perhaps you will account it, untill your eyes be opened.) You under-

undervalue opportunities of Worſhip, you attend not the places of worſhip. Whats the Reaſon? Surely becauſe ye think that while ye are attending the affairs of the world ye are imployed in your *lawfull* Calling, and therefore that your abſence from the Means of grace may very well be excuſed. And becauſe this is ſuch a plauſible evil, ſuch a *poiſon of Aſps*, I will ſpeak a little of it by way of digreſſion.

Know therefore, that there is not a man alive that hath not a touch, a tang (as we ſay) of this evil. Yet nevertheleſs it is as dangerous an evil, and as incompatible with Grace, when it becomes predominant, as any ſin whatſoever. And it is to be noted, that of *all* Sins ſeldom are the Saints of God tainted with this in Scripture; And alſo that ſuch as fall into it, ſeldom return to their wonted glory and luſtre in the Church. Whereas we find *Peter* denying his Maſter, and *David* falling into Adultery, and *Lot* into drunkenneſs &c. yet we finde a returning again, a recovery out of their falls. But when men give themſelves to covetouſneſs, we may fitly compare this ſin to that *deep ditch* which *Solomon* compares a whore unto: *They that come into it, return not again, neither take they hold of the paths of life*:

You

You have an example in *Demas* how he broke his neck quite in falling into this ditch of the World. 2 *Tim.*4.10. We never read of his recovery. Let me a little declame, or if it must be so, exclame) against these hoggs and Swine. Do you think the land you have is yours? or the Silver and Gold you have is yours? No no, You shall *know* it is Gods, and that you are but stewards, and shall one day hear that same (*give an account of thy stewardship, for thou maist be no longer steward,* (spoken of Luk. 16. 2.) O when a wretched man (a beast rather) shall have an estate thrown into his hands; and shall either hugg it as a God, or wallow in it, as the Swine do in dirty muddy places, and shall never regard to use any part of it to Gods Glory nor to the good of the common wealth, nor to the comfort of the poor; nay some will scarce allow what is *needfull* for their own nourishment: like *Tantalus* up to the chin in water, and yet dying for thirst, &c. I say, when such a running out of the Soul is in a man after the World, is it likely there will be any great mind upon the things of God, of Christ, of Salvation? Truly no. This sin is like the disease called the *hectick feaver*, at first hard to be discerned, but easie to be cured; but at last easie to be known

(sure enough) when it is grown incurable.

When worldlinesse breaketh out into grosse opposition of the wayes of God, (take heed (honest and kind neighbours) you will come to it at last, if you do not take heed) I say, when it is come to a hight, then the Soul is (as it were) *becrusted*, seared; it will not be discerned easily by such a Soul, that covetousnes hath any harm in it at all; Tis good husbandry, thriftiness. Men grow bold to *plead* for it, and for their neglect of duty, to do other things. See how bold *Martha* is. *Mary* was hearkning to Christ preaching; *Martha* was cooking it, and dressing meat for Christs dinner; Out cries *Martha* to Christ (you shall find it Luk. 10.40.) *Lord, dost not thou not care that my sister hath left me to serve alone? bid her therefore that she help me.* And if it be so in the green tree, how much more in the dry? If good People under a temptation, be so bold to plead for their neglect of attending upon Christ, and to blame them that are more carefull, and strict then themselves; how much more will such as are *swallowed* up (as it were) of the World be bold? But you see in that place of *Luke*, what Christ the King of the Church doth. He falls a *chiding* of *Martha*, not of *Mary*. He tells her *Mary*

had

had choſen the good part. Worldly people ſay to the Almighty, *depart from us*; they hold it good wiſdom, to labour and ſave while they be yong, that they may not live in want when they be old. It cannot be denied but this is good Wiſdom in its place. But they are penny wiſe, and pound fooliſh, as it is ſaid of the Widdows that *live in pleaſure*, 1 *Tim.*5.6. they are *dead while they live. For what is a man profited if he winn the whole World, and loſe his own Soul? or what ſhall a man give in exchange for his Soul?* *Mat.* 16.26. I tell you for every hours coming to Sermons, ſpent in praier, thouſhalt be rewarded; thou ſhalt have the comfort of it one day. Time ſpent in Gods ſervice is the beſt ſpent time. When once you come to know the *terrors of the Lord*, you will not think any labour too great, to get news of a crucified Chriſt, nor all the wealth in the world to be compared to one Minutes Society with Jeſus Chriſt. O my mouth is opened, my heart is enlarged. O what would a damned Soul in Hell give to come out of his condition? I am the more earneſt, upon mine indignation at the abominable boldneſs of earthly-minded People. Tis well twas Chriſt himſelf ſpake, and that it was to *Martha*. If we ſhould ſay but half ſo much to Chriſts pretended *Galeacius.*

Diſciples now, we ſhould hear of it again hot and wholy (as our country folks phraſe it.) and they would tell us that if all ſhould be of our minde, we ſhould all quickly go a begging; and *our hair would grow through our hood.* We ſhould have as good as we bring; Such is the boldneſs of cõvetous perſons; Such is the conceit that People have of the harmleſneſs, yea or rather of the commendableneſs of worldlineſs; whereas indeed it is a vice full of *deadly poyſon*, full of ignorance of God, of Atheiſme, of Idolatry, Injuſtjce, Oppreſſion, and indeed of all iniquity: as will be more at large ſhewed in the uſes of the Point, which now I come unto.

Uſe. 1. And firſt, It ſerveth for *information*, that there is great danger in affecting worldly things. It is (ſaith the Doctine) a great occaſion to make People ſet light by the means of Grace, holy & religious employments; and therefore it muſt needs be a very dangerous thing, for a man or woman to let his or her affections to run out after the world. 1 Tim. 6. 9. 10. *But they that will be rich, fall into temptation, and a ſnare, and into many fooliſh and hurtfull luſts, which drown men in deſtruction and perdition. For the love of mony is the root of all evil, which while ſome covered after, they have erred from the faith, and peirced themſelves*

ſelves thorrow with many ſorows. It is the ready way to reſtrain and keep back our affections from God, and good exerciſes; and a ſign that men do not *ſavor* of religion; to let them runn out after the things of the World. Now the things of the World are (as *John* ſaith 1 *John* 2. 16.) *the luſt of the fleſh, the luſt of the eyes, and the pride of life*: that is, Voluptuouſneſs, Covetouſneſs, Ambition. Let me ſingle out this *Goliah* to encounter it, and draw out the *ſword of the ſpirit*, out of that ſheath *Prov.* 11.4. *Riches profit not in the day of wrath.* And *Ezekiel* 7.19. *They ſhall caſt their ſilver in the ſtreets, and their gold ſhall be removed: their Silver and their gold ſhall not be able to deliver them in the day of the Lords wrath: they ſhall not ſatisfie their Souls, neither fill their bowels, becauſe it is the ſtumbling block of their iniquity.* And ſo we might ſay of all the pomp of this World. *Pſal.* 49 6. 17. *When men die they ſhall carry nothing away: their glory ſhall not deſcend after them.* And the forenamed *Ezekiel* 7. *ver.* 10. 11. *Behold the day, behold it is come, the morning is gone forth, the rod hath bloſſomed, Pride hath budded, Violence is riſen up into a rod of Wickedneſs: none of them ſhall remain, nor of their multitude, nor of any of theirs, neither ſhall there be wailing for them.* You have ſeen the danger both of

Soul and body too. Come we to a ſecond information, of the ſinfullneſs of their ſin, & the greatneſs of their abomination, that let their ſpirits run out after the world. They go quite contrary to God, that neglect his Sabbaths and Sanctuary. *Exod.*31 15. *Six dayes may work be done, but in the ſeventh is the Sabbath of reſt, holy to the Lord: Whoſoever doth any work in the Sabbath day, he ſhall ſurely be put to death.* And ſo *Jer.*17.27. But God threatens to kindle a fire, not to be quenched, to devour the places of ſuch as will not hearken to *hallow* the Sabbath day. If men will not *hallow* Gods Sabbaths, nor reverence his Sanctuaries, but will be *croſs* to God, God will be croſs to them. They that cannot allow him his own day, becauſe they are ſo drownd in the world, that they cannot *remember* it before it comes, much leſs *obſerv* it when it is come: God will lay great ſin to their charge becauſe it proceeds from undervaluing of him, through ignorance, & this hath much ſinfullneſs in it. Therefore *Mat.*6.33. Chriſt wils to *ſeek firſt the kingdom of God*; becauſe it is a very ſinfull thing to prefer the world before God, & the things of his Kingdom. God and the very quinteſſence of the world ſtand in oppoſition *ex diametro.* The very *Wiſdom of the fleſh is enmity to God. Rom.* 8.7. And thence is it that there is ſo much ſin-

Uſe. 2.

fulneſs

fulneſs in the love of the World, becauſe the ſpirit and the ſoul do runn out *exceſſively* after the World, and do take great delight in theſe carnal things. And when the Soul and affection runs out to take pleaſure and delight in any thing more then in God, there is there much ſinfullneſs.

There is in ſin three thing conſiderable. The *baſeneſs* of it, the *viciouſneſs* of it, and the *ſinfullneſs* of it. Now tis true, there is not ſo much baſeneſs in this ſin, as there is in ſome others; As to inſtance in Adultery, it is a ſin that hath much baſeneſs in it, it carrieth with it *a ſtain, and a blot that ſhal never be blotted out.* Yet this ſin of worldlineſs, is a far greater ſin; though it be not *majoris infamia*, of greater infamie; yet it is *Majoris culpæ* of greater fault; there is far more irregularity in it. *Why then is it not ſo eſteemed among men?* *Queſt.*

I *anſwer*, Men do not uſe to judge of ſin according to the rules of the Word, but according to the cuſtomes of men. And among men, it is meet, that ſometimes ſins, though of leſſer fault in themſelves, yet of more *miſchievous conſequence*, and more deſtructive to the peace and comfort of humane ſociety, ſhould be more ſeverely puniſhed, and ſo conſequently the committers of it, more hooted at, and had in diſhonour. And this *Anſw.*

is the cause that Covetousness passeth so orderly and quietly, through the judgements of men, untill it come to *break out* into Robberies and violencies which are prejudicial to the peace of men living together in humane Society.

2. Secondly, There is in some sins more *viciousness*, then in othersome: Sins that are against *Moral Vertues*, and *Natural Conscience*, do stare more Gastly sometimes, then greater sins against God do: Because a man that hath no Grace, hath yet a *Conscience*, which is a true rule according to its proportion; but is too short to measure sins by that are more *immediately* committed against God. So *Paul* when he was *Saul*, *lived in all good Conscience*, Acts 23. 1. He saw not the greatness of the sin of *persecuting the Saints*. He thought he had done very well in dealing so cruelly as he did with the Church; there was not viciousness in it, according to the Rules of *Morality*, nor the outward Rules men use to go by in measuring sin.

3. Now by this time ye see, what I drive at; to wit, to shew you that though there be neither so much baseness or viciousness in loving of the world, as in Adultery and some other sins: yet that it is a very high sin, and strikes

strikes deep into Gods *honour:* And it is the more dangerous, by how much the less mens help against this evil is. If our Sermons will not deterr you from theevery, or robbery, or murther, or adultery; yet the Gallows may. There are *severe Laws* against these sins, and they are sins in the esteem of the world, and sins against *natural conscience*; and all is a help against these sins. But against those Maladies, to make light of Christ, of Gospel-Seasons, of blessed Ordinances; not to delight in God; to be glad when we have wealth, to put our trust in *Princes*; to be very pensive at the frowns and threats of men; not to put our trust in the *living* God, and the like; here wants mens *laws*, the worlds vote, and natural conscience to accuse. And yet these and such like sins are far greater, and have far more sinfulness in them, then those other forementioned sins of *infamy*: A man may go for an eminent Professour of Religion, and yet be worldly. To refuse Christ, or but to *neglect* the offer of grace, is more sinfull then fornication, yea then adultery. *Heb.* 10. 28, 29. will teach us, that such sinners are worthy of *sorer punishment* incomparably then such as break, nay despise all *Moses Law*. If you have but your minde upon work, or upon M. *Capel.*

the

the world in a day of *Worship*, it is a very great sin. And the Reason or ground of all this, is, because God is so every way furnished to do the creature good, and hath so *unbowelled* his heart in sending his Son, and so humbled himself to our capacity in ordaining Ordinances, and so cleared his truth and faithfulness in all Ages by making them *effectual*, and the like; and knows and considers all this to the utmost; So as that he cannot but most *severely* punish worldliness, refusing Church-communion, love of the creature and the like, as sins that are *beyond measure* sinfull, by the Rule *Saints* go by, though not by the worlds rule.

And so I come to the Use of Counsell, and so shall end this Point of Doctrine.

I advise every good man to take care, that his worldly affairs be no hinderance to him in receiving Christ, or occasions of *disesteeming* Gods grace in the means thereof offered to him, after the fashion of worldly men that know not what it is in the way of mercy to enjoy an Ordinance and *Christ* in it, or to neglect it in a way of sin.

I will use some Motives.

Mot. 1. First we are naturally apt to follow bad examples; especially if they that give them be

be our *Fathers* or Mothers, or Gentlemen. And by the way look to it ye great ſtones, that draw ſo much rubbiſh out of thoſe old walls after you; Your torments will be the greater for that by your *example God* hath been the more diſhonoured. *Regis ad exemplum, &c.*

But Secondly, If you will follow mens examples in *ſinning*, you ſhall not be behinde in *puniſhment*. For God is righteous. 2. *Qui parviter peccant pariter punientur.*

And thirdly, all the comfort of a Chriſtian depends upon Gods favour, which is *ordinarily* even faſtened to his Ordinances: So that they that do mean to finde out the *riddles of his love* in Chriſt, muſt *plow with the heifers of his Ordinances*, preſcribed in his Word. 3.

And that the *light of Gods countenance*, is the *life* of a Saint, you may ſee by *David*, *Pſal.*4.6,7. *There be many that ſay, Who will ſhew us any good? Lord, lift thou up the light of thy countenance upon us. Thou haſt put gladneſs in my heart, more then in the time that their corn and wine increaſed.* And therefore that you may enjoy God, that ye may be on that *high Tower* from whence all men look like Crows, take heed that the World do not keep you, from doing thoſe things that will make you to know him better, whom to *know indeed* is to be truly wiſe and ſafe.

But

Queſt. *But how ſhould a man prevent this miſchief which others run into?*

Anſw. By labouring to have the work of grace throughly wrought in your hearts. It is impoſſible mens hearts ſhould run out after the world, when they have gotten grace. *Pſal.* 17.15. *As for me, I ſhall behold thy face in righteouſneſs: I ſhall be ſatisfied, when I awake, with thy likeneſs.* See what an odd man *Paul* is grown, *Phil.* 4 11,12. *Not that I ſpeak in reſpect of want* (ſaith he:) *For I have learned in whatſoever ſtate I am, therewith to be content. I know both how to be abaſed, and I know how to abound; everywhere and in all things I am inſtructed, both to be full and to be hungry, both to abound and to ſuffer need.* and ver. 17,18. *Not becauſe I deſire a gift, &c. But I have all, and abound, and am full, &c.* And (to conclude this Uſe and point of Doctrine, and to make an end of this 5. *verſe*) read 1 *Tim.* 6.5,6 7,8. *verſes,* They muſt be *withdrawn from,* that ſuppoſe gain is godlineſs, they are men of corrupt mindes and deſtitute of the truth. But *godlineſs with contentment is great gain, &c. The Lions ſhall want and ſuffer hunger,* but ſuch as have made God their portion, and do hold faſt by him, ſhall be happy as long as he is God. And that I hope will be long enough.

But

But I come to ſpeak of the behaviour of the latter ſort, out of the *6. ver.*

And the remnant took his ſervants, and intreated them ſpitefully, and ſlew them.

We are come from ſpeaking of Hogs, to ſhew you the behaviour of Dogs: we have ſeen a bad behaviour in the former verſe; but here is a far *worſe* in this. The former ſort of men did but ſlight the offer of Chriſt, and the means of grace; but theſe do maliciouſly oppoſe them.

In this *behaviour* of theirs, there is a threefold act, to be taken notice of.

1. They *took them*, that is apprehended them as groſs Malefactors: *And the remnant took his ſervants.* So the Jews after Chriſt was aſcended, laid hands on *Peter* and *John*, and on *Stephen*; and *Acts* 12. there you read that *Peter is put in priſon.* Thus they *took the ſervants.*

2. *They intreated them ſpitefully*, ſaith the Text; that is, with ſcoffs, and ſcorns, and impriſonment and whipping. *Paul* received of the *Jews five times*, 40 *ſtripes ſave one, at a time*, 2 *Cor.* 11. 24.

3. *They ſlew them*, that is, ſome of them were murthered by them, as *Steven* and *James* the brother of *John*: Wherein they declared their malice to the utmoſt. And this

this was *implicitely* foretold, *Matth* 10.28. *And fear not them which kill the body.* And we see their spirit. *Acts* 22. 22. *Away with them* (cried those Jews of *Paul*) *for it is not fit that he should live.*

I shall out of this verse from all these particulars, handle but one Point of Doctrine.

Doct. *That the grace of God offered unto men in the preaching of the Gospel, hath not only such enemies as contemn it, but also such as carry themselves with all possible baseness and cruelty against the Messengers thereof.*

This appears out of the 21 of *Matth, ver.* 35 to the 39. likewise *cap.* 23. *ver.* 34. to the 38. *cap.* 26 4. *Acts* 7.52 to the 59. It is very evident, that such was the usage of the *Servants* of Christ in the time of the Jewish Church and Common wealth; *Peter* and the other Apostles whipt. *Acts* 5. *Steven stoned*, *Acts* 7. *James* slain with the sword, *Acts* 12. *John banished* into *Patmos*, Rev. 1. And the stories of the Church do shew what usage they have had since.

But what may be the reason hereof? Christ who sends is the *Prince* of peace, the Gospel is the *Gospel* of Peace, and the end *eternal*.

nal peace. What therefore ſhould be the reaſon, Chriſt ſhould have no better entertainment in the world? *The ſon of man came not to deſtroy but to ſave*; tis true; but yet men do either think that ſuch as *pretend* to be *Meſſengers ſent of God*, are not, but are wicked men, as the Jews did not ſtick to ſay of Chriſt himſelf, *Joh* 8. 48. and they thought they ſaid well. and *ver.* 52. they are very confident that he had a Divel: And *Joh.* 10. 53. they pretend they did not *find fault* with him for any thing but *blaſphemy*; or elſe they think that they are their enemies, becauſe in declaring the grace of God, they declare their duties, or rather their *properties* that are partakers of it. *Tit.* 2. 11. 12, *For the grace of God that bringeth Salvation, hath appeared unto all men, teaching us that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent evil world.* But this wicked men cannot abide to be told, becauſe they cannot chooſe but *know* that they are not *ſuch* as they are to whom Chriſt appeareth in *power*. *And* becauſe their ſins and they are one, like *Hippocrates* Twins, born together, live together, and die together; he that toucheth their ſin, toucheth the *apple of their eye*. They and their ſins do mean to run their fortunes together.

gether. Now we tell you, as the *truth* is, that they that take Christ to be their *Priest*, must and shall take him to be their *King*, to rule them, and their Prophet to instruct them. Now men think we are too *strict*, unreasonable; that we abuse them; and they will not be so used by us; But, Friends, we must tell you the *truth*, and we have the best Preacher that ever was, for our example, *John* 8.44. *Ye are of your Father the Devil, &c.* We must be plain; if you will not love the children of God, if you will not make much of them that *fear* the Lord; if vile persons in your eyes be not *contemned*, if you do not hate the congregation of the wicked; if you love to sit with *vain* persons; if you set not up God in your *families*: if you be cozeners, oppressors, prophane; if you *neglect* the Kingdom of God, and the ways of the Lord Jesus, and the Ordinances which are prescribed by the Lord, to wit, Sacraments, and the ways of worship, &c. you must know that it is not *we* that make the breach, but *your selves*, because ye are in the *Gall of bitterness, and in the bonds of iniquity*, as *Peter* told *Simon Magus*, *Acts* 8.23.

Use 1. And therefore (for the first *Use*) they are deceived that think otherwise. *John Baptist*

tist was a famous Preacher, he spake plainly, he calls them *a generation of vipers*; he plainly rebukes *Herod*, *Mark* 6. 16. to the 20 *verse*. Therefore *Herodias* had a quarrel against him, and would have killed him, as after she prevailed to have it done. Yet mans deceitfull heart makes himself stark blind, it is *deceitfull above all things*. O, if the *Jews* had lived when their Fathers did, they would have been loth to have *killed the Prophets*; but yet they thought it no sin to put *Christ* to death. Ye cannot think what hearts ye have, if God do but leave you to your selves. You have all of you the *seeds* of all sin, even of the vilest abominations. Christ only hath this priviledge, that the *Prince* of this World coming found nought in him; both because of his *freedom* from Original corruption, and that *special* supportation that he had from God.

But secondly, It sheweth the greatness of their sin, that are come to this height, to *abuse* them that intreat them to be *reconciled* unto God. This is our Work, 2 *Cor*. 5. 19, 20. And what your work hath been, the Sun can witness. But yet it is (though to you a *sign of perdition*) to us a *token* that we are right, and do our duty, because we finde such entertainment from ungodly men among us; as

(I profeſs) I know not one man that hath the leaſt teſtimony or *ſigne* of grace, that hath oppoſed us. But theſe dirty ways you make us to trot through, though they be ſomewhat irkſom to us as we are *men*: yet are they comfortable becauſe we *know* by the dirtineſs of them, that we are in our *way*: for, *all that will live godly in Chriſt Jeſus muſt ſuffer perſecution.*

Uſe 3. Yet God forbid, that I ſhould *ceaſe praying* for you, or give over adviſing you. I will ſow the precious ſeed of councell *once more*; *who can tell whether the Lord will leave a bleſſing behind?* O take heed ye be not in the number of them that *deal cruelly* with the Meſſengers of Gods grace, that deal deſpightfully with thoſe that bring the goſpel of ſalvation. For our parts, we live in the *upper* region, we are above ye, we are upon ſuch an *high Tower* as makes ye all look like *crows* in our eyes, though ye were bigger then ye be. For he that can make his *calling and election* ſure, if he have to do with the greateſt *Nimrods* in the world, he need not fear: *his ſtrength ſhall be the munition of rocks. &c.* But I adviſe you for your *own* ſakes, and your poor families, whom you would be loth ſhould be Vagabonds and *beg their bread* (as I have known the children of ſome

ſome oppoſers and perſecutors to do, that had as big looks one day as any of you) as, I ſay, you would be loth the *curſe* of God ſhould light on you and yours: take heed of touching theſe *apples of Gods eye*: I ſay (as *Pilates* wife ſaid to her husband) *Matth.*27. *Have nothing to do with theſe men.* Ye were better anger all the Witches in the World: O take heed how ye *force* the Church to fall to their *(deſperate)* prayers, and to ſet God upon ſome notable Work for his *great* glory, in your *remarkable* deſtruction. But rather come bow, come repent, give over; There is *forgiveneſs* with God. He will forgive *all* that is paſt; he can forgive any ſin that is *repented* of, and will. I know it is harder to *raiſe* up a ſoul loaden with ſin, then to *load* it; therefore I am earneſt to perſwade you not to be diſcouraged, or troubled, that you *have been* ſo wicked (as *Joſeph* comforted his brethren, *Gen.*45.5. cap. 50.19, 20,21.) So would I willingly encourage you to come and *kiſs the Son*, who is willing to fall on your neck and kiſs you. As the Jaylor (*Acts* 16.33.) *waſhed* thoſe ſtripes which he had made, and was a Diſciple; So come and *rejoyce* in thoſe ways ye have evil ſpoken of; love thoſe Preachers ye have ſo baſely uſed, and ſo deſpightfully handled.

What shall I say?

Mot. 1. First, God takes notice of this sin.

2. Secondly, he will be greatly offended for it.

3. Thirdly, he will severely punish it.

All which particulars are contained in the verse immediatly following this; and shall be spoken of (God willing) some other time.

The

The Sixth Sermon.

Matth. 22. ver. 7.

But when the King heard thereof, he was wroth, and he ſent forth his Armies, and deſtroyed thoſe Murtherers, and burnt up their City.

YOu remember (I hope) how far we have gone in this parable; for my purpoſe is not to repeat, but to go on with this 7. *ver.* which contains in it, ſummarily, the iſſue & conſequent of their cruel dealing towards

wards the Kings Servants (of which ye heard out of the foregoing *vers.*) Wherein (for our more methodical proceeding) I will consider,

First, Gods taking notice of this their sin, in these words, *But when the King heard thereof.*

Secondly, His displeasure against it, in the next words: *he was wroth.*

Thirdly, The effect of his displeasure in their severe punishment, in all the other words, *And he sent forth his Armies, and destroyed those Murtherers, and burnt up their City.*

In which last particular, there are three things, contained, all worthy observation.

First, The Instrument or means whereby they are punished, *viz. Armies.*

Secondly, the nature or quality of the Offence, *Murtherers*; they are arraigned for *Murther.*

Thirdly, The severity of the punishment, *they are destroyed,* and their City is burnt up.

For the first, *when the King heard thereof*, that is, when Allmighty God declared himself to take notice of this their wickedness; for it is spoken to our *capacity*, by a Metaphor

phor taken from a King that hath ſent Meſſengers in love, and hears news that they have been *abuſed.*

We have a notable Hiſtory in the ſecond book of *Samuel, chap.* 10. *David* was willing to ſhew kindneſs unto *Hanun* the Son of *Nahaſh*, and ſent his ſervants to comfort him, concerning the death of his Father: Which (as you ſhall find in that place) were *vilainouſly* dealt withall; and then *ver.* 5. we have theſe words, *when they told it unto David.* Thus the Lord is made out under theſe words, *and when the King heard thereof,* as taking notice of the cruel uſage of his Servants in the *World.* And ſuch expreſſions we have many in Scripture. As for inſtance, *Gen.* 18. *ver.* 20. 21. *And the Lord ſaid, Becauſe the cry of* Sodom *and* Gomorrah *is great, and becauſe their ſin is very grievous: I will go down now, and ſee whither they have done altogether according to the cry of it which is come unto me; and if not, I will know.* I obſerve this Doctrine,

That, *cruel or unworthy dealing againſt the Miniſters of the Goſpel is a ſin that God takes ſpecial notice of.* Doct.

And the reaſon is becauſe it is a capital ſin,

it is an abuse of Gods Grace in a *high* degree. It is (as we may call it) God-Murther, and Christ-Murther, as well as soul-Murther, &c. (of which more shall be said when we come to it.) But in the mean time consider, Wherein can *Mortal* man do greater despight to the *Majesty* of God, then to oppose his Grace and favour offered in the *means* of Salvation? And therefore, we have a remarkable expression *Luk.* 3. 19. 20. But *Herod* the Tetrach, being reproved by (*John*) for *Herodias* his brother *Philips* wife, and for all the evils that *Herod* had done, *added this above all, that he shut up John in Prison.* Mark (I pray) many evils are laid to his charge, but this is added above all the rest, as a more *crying* sin then all his other sins, *That he shut up John in Prison.* It is a sin that cannot be *hid*, a sin that God takes *special* notice of.

Learn therefore for the first use, that mens wickedness in this kind (though scarce looked upon as a sin) is yet a very great one.

Use. 1. As first for the sin of depriving them of their livelihood. 1 Cor. 9.9.10. *To muzzle the mouth of the Oxe that treadeth out the corn*; This is a crying sin: *For if the cry of the labourers hire that reapeth down your corn crieth*

crieth ſo loud, as to enter into the ears of the Lord of Sabboths: how much more will this Preacher-ſtarving ſin? And by the way, I muſt tell you, this is ſhameleſly practiſed in this very place. There is not a penny that comes out of your purſes, ye are even almeſmen in this kind; other places muſt maintain you a Preacher, and you intruſted only to gather it up; and yet that wickedly (bluſh O Heavens?) is detained; for no other cauſe, but becauſe ye are plainly, for your good dealt withall. Becauſe you, and your Pride, Knavery, Folly, Covetouſneſs, are found fault withall (which all the Country ſinks of) therefore you will add this to all your other wickedneſſes, to detain that which ye are only entruſted to receive, and pay. Is it not enough that ye have embezled the ſtock of the poor artificers, which was given in by your charitable Anceſtors: and careleſly (like fools) ſet out the yeerly revenews of the town to ſuch as either cannot or will not pay the rent, wherewith the Schoolmaſter ſhould be paid: but that ye ſuffer men very well able to pay rent for houſes, to dwell in houſes of Charity, and to ſuffer ſome of them to run to ruine; that now in your laſt enfeoffing the town-Land, ye have conſpired againſt the Church, and all

all the Members of it, that not one of them ſhould be made privy to your proceedings, nor the father of any one that Communicates with the Church, (though every way more ſufficient in eſtate and far greater payers to all paiments, then ye your ſelves) That ye nick-name the People of God a rigid faction; the like unheard of abominations, (which a modeſt man may bluſh to ſpeak of, though you do not to practice them:) I ſay is not all this enough, but ye muſt detain that which others have cared for the procuring of, and which neither is, nor never was yours? O conſider this ye Monſters, leſt ſome monſtrous judgement befall you. And as this is a ſin that God hears, that is, takes notice of; So alſo all your affronts, and ſcoffs, and provocations, eſpecially your fitting your tickets and libells of contention and ſtrife to be read on Lords days, and uſually on ſuch of them as the Church uſe to receive the Lords ſupper upon, that you may fill up the meaſure of your ſin; and God pour on you and yours the Vials of his wrath, which moſt certainly he will do, if repentance prevent not.

Uſe. 2. Here is in the next place a comfort to Goſpel-Preachers; God (who is able to right them) takes notice of their wrongs. And this

this ſhould keep up their Spirits in the mideſt of all their barbarous uſages.

O take heed, all of you that hear me this day, (and this ſhall be my laſt uſe of this point) take heed, I ſay, of this ſin, be not injurious to the Miniſters of the Goſpel; God takes notice of it, and will ſeverely puniſh it: which is the ſecond thing in the *verſ.* and comes next to be handled. *Uſe.* 3.

He was wroth. And without any more ado it affords us this Doctrine. The 2. particular.

That baſe uſage of the Meſſengers of God, &c. is a ſin that greatly provokes Gods wrath. *Doct.*

Read the *chap.* before this, the one and twentieth, *ver.* 35. to the 42. You have their ſin in all the *verſes*, except the laſt which is the one and fortieth: and in that, the miſerable effects of Gods wrath are foretold. *He will miſerably deſtroy thoſe wicked men.* Which came to paſs ſure enough, not long after.

Now the Reaſon hereof, is, becauſe God favours no ſin. All ſin is contrary to his holy nature, and righteous Laws; and tends to the deſtruction of his creature: but this above any other ſin whatſoever, is diſpleaſing to God: for *Reaſon.*

Firſt,

1. First, It is a crushing of Gods grace, so far as a man can. It is a God-killing sin. And if it be a sin to kill a man; what is it to go about to kill God? The grace of God, is the most glorious thing in the world Was there ever such love heard of? *That God should not spare his own son, but give him to death for us*; admirable love! And here is unparalleld justice too; the Son though the Son, must die that justice may be satisfied. And wisdom able to make all the wise men of the World quite mad, so much as once to look upon it. And much might be said of the glory of the Gospel, the glory of God in the face of Jesus Christ. And therefore to go about to hinder this design of God for his glory, is a provoking sin, and brings down great wrath.

2. And then Secondly, Opposing Gospel-Preachers, tends to the destruction of thousands eternally. If we call them bloody men, which spoyl, and kill, and have no mercy, which cast into Prison, as many of our poor neighbours were by curſed Cavaliers into *Lidford* Castle and the Town hall here, where they starved divers of them. I say, how much more are they bloody butchers among you that go about to hinder your Salvation, and to keep you in such a condition as will be for

for the everlasting destruction both of body and soul!

Friends, I fear the blood of those that starv'd in this Town in the late troubles, will be laid to the charge of some of you, that did not pitty them nor relieve them; but rather rejoyced in their misery (as many of you did) and helped to make it greater. O do not add to body-killing soul-killing; do not add to man-killing God-killing, Christ-killing.

But be informed, that though a few vain men among you are such Grace-enemies, and are countenanced by such of you as should have more wit, and should improve your eminencies to better purpose; and will, when ye have *tasted the Lord is gracious*; yet the righteous God likes it not. *Use* 1.

And secondly, wo to the guilty. It were better to provoke all the men in the World then God to wrath, as all abusers of Ministers do. *Use* 2.

And that I may end this point also let me perswade you, do so no more (good people) you provoke the heavenly King to wrath; and this will turn to the shame and confusion of your own faces; yea, to your utter destruction if you go on. O if God should once say, and swear; forasmuch as I have *Use* 3.

have been stifled and strangled by you so long; and my rich offer so trampled on in the dirt of your pride and prophaneſs, paſſion and worldlineſs; you ſhall be troubled no more; it would be ſad news.

And ſo I come to the ſevere puniſhment of this ſin, and therein firſt of the inſtrument which God makes uſe of, and the means whereby he puniſheth ungodly men: *He ſent forth his Armies.* The nature and quality of the offence, and the ſeverity of the puniſhment it ſelf, ſhall be ſpoken of (God willing) afterward.

But firſt (I ſay) of the Inſtrument or means. I am almoſt out of doubt that the holy-Ghoſt here hath an eye to the *Roman* Armies which came and beſieged *Jeruſalem*, by Gods appointment and ſending, even to the utter deſtruction of that City: but yet I will enlarge ſomewhat upon this Doctrine.

Doct. *That God hath armies to execute vengeance upon his ungodly adverſaries, that ſet themſelves againſt his Ordinances, and the Miniſters and obſervers of them.*

I add that (the obſervers of them) becauſe uſually wicked men joyn them toge-

ther

ther in their oppoſing them, as *Saul made havock of the Church*, *Acts* 8.2. and *haled* not only Preachers, but other men, yea, and women to Priſon. I confeſs, through the mighty power of God, *Curſt Kine have ſhort horns* among us: but yet what may be done, and what the times will permit to be done, is extended to the very utmoſt even againſt all that are of this way, both old and young. Now ſeeing it is ſo, let us muſter up the Lords Forces, that they may be terrible to you, that by repentance, the coming of them may be prevented.

That God hath many Armies, we may eaſily demonſtrate from the variety of his creatures, which are many hoſts; and from whence it cometh to paſs that he is ſometimes called the Lord of hoſts, as *Pſal* 84.1, 8, 12. In all which verſes he is ſo called. The ſeveral ſorts of Hoſts or Armies we will ſhew you. *Reaſon.*

Firſt Angels, ſome whereof are good, ſome are bad. 2 Sam. 24.16. *An Angel ſtretched out his hand upon* Jeruſalem *to deſtroy it*, to wit, by the plague. 2 *Kings* 19. 35. *An Angel of the Lord ſmote in the camp of the Aſſyrians, an hundred fourſcore and five thouſand.* Theſe are called a heavenly hoſt. *Luke* 2.13. *And ſuddenly there was* 1.

With

With the (or that) *Angel* (that brought to the ſhepherds the news of Chriſts birth) *a multitude of the heavenly hoſt praiſing God, and ſaying &c.* Acts 12.23. *And immediatly the Angel of the Lord ſmote him* (that is, King *Herod*) *becauſe he gave not God the Glory, and he was eaten of worms, and gave up the Ghoſt.*

2. 2. Sometimes the Lord makes uſe of the Sun, Moon, and Stars, and this is another ſort of Army the Lord makes uſe of: theſe are called the hoaſt of heaven, *Deut.* 17.3. Now Hoaſt is the ſame with Army.

We finde the Lord making uſe of this hoaſt, *Joſhuah* 10.12,13. *And he* (to wit *Joſhuah*) *ſaid in the ſight of Iſrael, Sun, ſtand thou ſtill upon* Gibeon, *and thou Moon in the valley of* Ajalon. *And the Sun ſtood ſtill, and the Moon ſtaid, &c.*

3. Thirdly, he hath his Armies of men. *Exod.* 12.51. The Lord did bring the children of Iſrael out of *Egypt* by their Armies. Yea even evil men, wicked men are Armies that God ſometimes makes uſe of. *Iſaiah* 10.5 6,7. *O Aſſyrian the rod of mine anger, and the ſtaff in their hand is mine indignation. I will ſend him againſt an hypocritical Nation; and againſt the people of my wrath will I give him a charge to take the ſpoil, and to take the prey, and*

and to tread them down like the mire of the ſtreets. How be it he meaneth not ſo, &c. And ſo *Jer.* 25. 9. *Behold, I will ſend and take all the families of the North, ſaith the Lord, and Nebuchadnezzar my ſervant, &c.* Thus ye ſee the Armies of men good and bad are all the Lords,

Fourthly, The Lord hath his Armies of water. Gen. 6. 17. *The Lord prepares waters to drown the whole World for the wickedneſs of it.* And Exod. 14. 27 28. *The Lord overthrew the Egyptians in the middſt of the Sea. And the Waters returned and covered the Charets and horſemen, and all the hoſt of Pharaoh, &c.* So, Judges 5. 21. ſings *Deborah* and *Barak. The river Kiſhon ſwept them away, that Ancient River, the River Kiſhon.* 4.

Fifthly, The Lord hath an Army of fire Gen. 19. 24. *Then the Lord rained upon* Sodom *and upon* Gomorra, *brimſtone and fire from the Lord out of Heaven.* So 2 Kings 1. 10. *Eliah* is ſent for, *but fire comes down from Heaven, and conſumes that Captaine and his fifty men that were ſent to take him; and another in like manner, and his fifty;* ver. 11. 5.

Sometimes the ayr is imployed as Gods Army to let flie its arrows of the peſtilence. 6.

Numb. 16.46. Or of hailſtones as *Joſhua.* 10. *ver.* 11.

7. Seventhly, the Lord hath the Earth alſo to make uſe of for the deſtruction of his Enemies. Numb. 16. 32. *The earth opens her mouth to ſwallow up Korah, Dathan and Abiram.*

8. Yea even the meaneſt creatures, Lice, Frogs,
9. Worms the Lord hath to fight againſt *Pha-*
10. *raoh,* and *Herod.* Exod. 8. 6. 8. 16. 17. and *Acts* 12. 23.

11. Laſtly, the Lord doth ſometimes make a mans own Conſcience a terrible Army againſt himſelf. O when God ſhall fight againſt a man with terrors of Conſcience, he will be weary of his life, as *Judas* was. *Mat.* 27. 3. 4. 5. Theſe Armies are all at a minutes Call; when God doth but ſay the word, they go.

Uſe. 1. Now for the firſt uſe, learn we hence, *that God wants not power to puniſh his adverſaries.* Did folk conſider Gods Armies, they would not dare to go on in ſin. Men fooliſhly think earthly powers are above the powers of the Allmighty. This is a great ſin againſt the firſt Commandment. Yet is it common that men fear earthly powers, and fear not God *who is the Lord of Hoaſts; and in compariſon of whom, all the Nations are as the drop of a bucket.*

I

I will declare in the next place, in the name of the Lord of Hoasts, a woe to all those that are adversaries to this heavenly King God Allmighty. He hath Armies to execute vengeance upon his Adversaries. Surely they are not like to escape his wrath: There is no fleeing from Gods Armies, nor from his presence, *who is himself a consuming fire. Whither shall I go* (saith *David*) *from thy presence?* Psal 139. *Use.* 2.

Thirdly, Stand in awe of the Allmighty, be carefull not to displease him: he is a great General, he hath many Armies, as you have heard. Men of power are feared, how much more ought God? *Use.* 3.

But how may a man know, whither he fear God or no? *Quest.*

I *answer*. By his diligent departing from evil, and constant cleaving to that which is good. *Psal.* 34. 11. 12. 13. 14. *Come ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many dayes, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile, depart from evil, and do good, seek peace & pursue it.* Pro. 8. 13. *The fear of the Lord is to hate evil: pride and arrogancy, & the evil way, & the froward mouth do I hate.* *Answ.*

And so I come to shew you the nature of

the ſin, that is here laid to the charge of Goſpel-oppoſers, and neglectors, that you may ſee the greatneſs of it, and the more abhor it.

1. Murder is laid to the charge of the Jews. They were guilty of murder many ways.

Miniſter Murther. Firſt, In that they murdered Gods Meſſengers. Now this again is done,

Firſt, By taking away their lives. So *Stephen* was murdered. *Acts.* 7. 58. 59. So in Queen *Maries* dayes, *Cranmer, Ridley Latimer, Philpot, Bradford, Saunders, Rogers, Julius Palmer,* were cruelly burned, becauſe they witneſſed for Chriſt.

Secondly, Gods Meſſengers are ſometimes Murthered, in their good name, and in their reputation. *He that ſhall ſay to his brother, Raca,* Mat. 5. 22. is in Gods account a Murderer. We know our times are in Gods hands; and our reputation riſeth and falleth, even as the Lord will: Yet thoſe evil tongues that ſpeak ſuch devouring words of us, are murtherous tongues before the Lord.

And ſo alſo Thirdly, When people are cauſeleſly angry with any, much more with Miniſters, and ſwell in their pride and paſſion, *Mat.* 5. 22. aforenamed, the former part of the *verſe.* Laſtly,

Laſtly, To detain from them, that whereupon they and their families ſhould live. It is a ſin to withold goods from the owners, though there be power in mens hands ſo to do. But bleſſed be God, who hath granted us meat to eat ſome other way, and wherewith to live. Yet give me leave to tell you, that ſit here before me, and are guilty of this crying ſin, that you muſt anſwer for it before that God whom we ſerve.

The ſecond ſort of Murder, is, Soul murther, I mean of their neighbours; All that oppoſe the wayes of God, do by conſequence make themſelves guilty of their blood that periſh in their ſins. They ſhall periſh, but their blood ſhall be required, (as at the hands of careleſs Miniſters, ſo) at your hands, that either neglect to do your beſt to procure Preachers; or (which is far worſe) oppoſe them that God hath ſent among you. *Soul-murther.*

Thirdly, Ye are guilty of ſelf-murther, in regard of your poor ſouls: And for a man to be found in this ſence *felo de ſe*, will procure a ſentence not only to be caſt out, to a dog-like burial in the high way, but *to be caſt into outer darkneſs, where there is weeping and gnaſhing of teeth.* *Self-murther.*

4. *Chriſt-murder.*

Fourthly, Such will be found Murtherers of

of Christ also. *Heb.* 10.29. They tread underfoot the son of God, &c. they are guilty of the blood of the Lord Christ, they do in effect shed it again, that do refuse this crucified Christ offered in the Preaching of the Gospel.

God-murther. Lastly, Such as oppose Gospel-Ordinances, fight against God, the Author of this rich vouchsafement, and resist the life of God, what in them lieth; We have an expression from the mouth of *Gamaliel*, recorded *Acts* 5.39. of fighters against God: But I lay to the charge of all that do not readily and thankfully accept of Gods offer, but oppose his Ordinaces, no less crime then murthering of God. Such as are strangers from the life of God, as stifle the life of God, which is his truth, O that they would consider. God speaketh to us, yea intreateth us, that we would be saved; but we withstand God, we resist the Holy Ghost. *Act.* 7.51. Learn therefore,

Doct. *That Cruelty, yea though but neglect, against or of the means of Grace, is in Gods account, and in Scripture language Murther.*

Use. 1. And therefore great is their sin, that are any way guilty hereof. Murder is a haynous sin. Surely there be many Murderers, in

in all the forementioned particulars, that to the utmoſt of their power, indeavour Miniſter murder, Soul murder, Self-murther, Chriſt murder, and God-murther.

And let ſuch know that they have a fearfull account, to make before God; for, Murther is a hainous ſin. *Uſe.* 2.

Tak ye all heed, how ye oppoſe, or but ſlight preaching, under any pretence whatſoever. Ye are guilty of Murther, if ye do; and muſt dy for it. *Uſe* 3.

The ſeverity of the puniſhment it ſelf, is the laſt particular. *He deſtroyed thoſe Murderers, and burnt up their City.* This is the Doctrine,

Doct. III.

That the baſe uſage of faithfull Preachers, and deſpiſing Ordinances, ſhall be ſeverely puniſhed.

I ſhall referr you to what hath been ſaid, and proved, and eſpecially to *Luk.* 19. 43. 44. & alſo to *Mat.* 10, 14. 15. where the Lord Chriſt threatneth to ſuch as ſhall refuſe to hear the words of his Meſſengers, *that it ſhall be more tolerable for Sodom and Gomorrah in the day of judgement, then for that City* And alſo you may read *Mat.* 23. 34. 35. 36. You have the practice of evil men *ver.* 34. to kill,

ſcourge, perſecute, thoſe Prophets, wiſe men and Scribes which God ſends: And after the threatned accuſation, or enditement, forerunning the ſeverity of Gods juſtice, moſt certainly to be executed.

Reaſon. It muſt neeeds be ſo; for it is the very hight of rebellion, the higheſt treaſon againſt God.

Uſe. 1. O how hath the Divel bewitched men, to make them think that they ſhall not ſmart

2. for this ſin.

Woe to all thoſe that are guilty, the curſe of God hangs over their heads: the ſentence of Gods judgement is gone out againſt them.

Laſtly, Would ye eſcape this ſevere vengeance of Allmighty God? O take heed

3. that ye be not cruel againſt the Miniſters of the Goſpel, nor careleſs of the Means of grace.

Take a Motive, Severe puniſhment from man is terrible; what then (think ye) will the ſeverity of God be? *when a fire [ſhall] be kindled in [his] anger, and ſhall burn unto the loweſt hell, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the Mountains.* I will conclude with *Heb.* 12.29. *For our God is a conſuming fire.* So much for the offer of Chriſt to the Jews. And ſo much for this time. Let us pray.

The

The ſeventh Sermon.

Matth. 22. *ver.* 8. unto the 15.

Then ſaith he to his ſervants, The Wedding is ready, but they which were bidden were not worthy. Go ye therefore into the high ways, and as many as ye ſhall finde bid to the Marriage. So theſe ſervants went out, &c.

HItherto of the Invitation of the *Jews, &c.*

Now followeth to be conſidered the Calling of the Gentiles.

In which we may conſider
1. *The Kings Commiſſion,* ver. 8 9.
2. *The ſervants diligence in the execution thereof,* v. 10.
3. *The Trial, Proof, and Puniſhment of unworthy Gueſts,* ver. 11, &c.

1. As touching the Kings Commiſſion we have
1. *The occaſion,* ver. 8.
2. *The matter of the Commiſſion,* ver. 9.

The

The occaſion was the readineſs of that admirable Wedding Supper, and the unworthineſs of the invited *Jews* to taſte thereof; from both which I collect this Doctrine.

Doct. *Not any defect in God or his Son Chriſt, but mans own unworthineſs deprives him of good.*

There is here no defect in God; Chriſt is given to death, the Fathers Juſtice is ſatisfied, he hath by his one oblation of himſelf once offered, made a full, perfect, and ſufficient oblation and ſatisfaction, for the ſins of the whole world. The Wedding truly is ready; *Though your ſins be as crimſon (ſaith God) I will make them as white as ſnow.* If there were ten thouſand times more ſins, and wicked perſons then there be; yet the Wedding is ready; nothing can hinder from mercy, ſuch as are willing to accept of it. O *Judas*, thou didſt commit a very great ſin in betraying thy Maſter; but a far greater in running from him, and hanging thy ſelf. The former was to make his Manhood ceaſe to be, the latter was as it were a nulling of his Godhead, a very murder as it were of Chriſts Deity. *Mary Magdalen* was a woman out of whom went ſeven Devils, a ſinner in the worſt

worſt ſenſe; yet there was not a more holy woman living afterward. She came to Chriſt, much was forgiven her; there's enough in God, enough in Chriſt. Not any want of will in God. *As I live ſaith the Lord, I do not deſire the death of a ſinner.* Not any want in Chriſt, for he paid enough for a thouſand worlds. *But they which were bidden, were not worthy.* Mans unworthineſs deprives him of good. Why did the Apoſtle turn from the *Jews* to the *Gentiles*, but becauſe they did put the Goſpel from them, and did judge themſelves unworthy of everlaſting life? *Acts* 13. 46. they were wanting to themſelves; the Supper was ready, they were ſent for, they would not come. What was that which turned *Adam* out of Paradiſe? His own unworthineſs. He had one eaſie Commandment given him; but he hearkened to the Serpent, and forgot God his Creator, *Gen.* 3. What was that drowned the old world, but ſin, diſobedience? they hearkened not to *Noah* ſent for their good; Gods long-ſuffering waited in his Miniſtry and preaching; they were unworthy; they are now priſoners in Hell for their labour. Read 1 *Pet.* 3. 19, 20. This unworthineſs made the earth to ſwallow up *Corah*, *Dathan*, and *Abiram*; they roſe up againſt *Moſes* and *Aaron*, which were

were Gods Servants, they wanted for nothing (as we uſe to ſay) but they would not be ruled, *Numb.* 16. there you have their ſtory. This unworthineſs in King *Saul* loſt him his Kingdom; *Samuel* was ſent to him with a Meſſage from God; he did not punctually obſerve it. See 1 *Sam.* 15.23. what is there ſaid, *Rebellion is the ſin of witchcraft, and ſtubborneſs is as iniquity and idolatry: Becauſe thou haſt rejected the word of the Lord, he hath alſo rejected thee from being King.* Mens unworthineſs is the common cauſe of all calamities. Health, wealth, the Goſpel, it is unworthineſs of them deprives you, robs you of them all.

Uſe 1. If this Doctrine be true, if not any defect in God, or want in the merits of Chriſt, but unworthineſs be the cauſe of rejection; if our ſins be the cauſe of all our ſorrows we lie under; then God is not to be blamed, when we are deprived of his benefits; men may thank themſelves for miſery in any kinde. Friends, you ſhould never live one ſad hour more, if you would accept of *Chriſt*, if you would be ruled by God. Tis true, *Joſeph* was in priſon, yea, but God was with him. What care I (may a Saint ſay) where I am, whither in a Palace or a Priſon, if God be with me.

Surely

Surely, this uſe may be made good upon this Reaſon; God is rich in mercy, and of a liberal diſpoſition to beſtow his grace and good things; therefore ſaith *Iſaiah* (cap. 59. 1,2,3. *Behold the Lords hand is not ſhortned, that it cannot ſave; neither is his ear heavy, that it cannot hear: But your iniquities have ſeparated between you and your God, and your ſins have hid his face from you, that he will not hear, &c.* *Reaſon.*

It ſhews alſo the greatneſs of mans ſin, that will not open his mouth to be filled though God bid him to open it wide, and hath promiſed to fill it. *Unto us a child is born, and unto us a ſon is given:* Here is a Chriſt offered to you all to ſave you from you: ſins. O what a ſin is this, men will not thankfully accept of Gods offers! 2.

Conſider. 1. This provokes the Lord wonderfully, it moves him to take away his offers. *Conſid.* 1.

2. It is a greater ſin to refuſe Chriſt, then to break all the ten Commandments. *He that believeth not ſhall be damned,* Mar. 16. 16. *If any man love not the Lord Jeſus, let him be Anathema Maranatha.* 1 *Cor.* 16. 22. Let him be curſed, and curſed over and above. *This is the condemnation, that light is come into the world, and men loved darkneſs rather then light,* Joh. 3. 19. 2.

3. Men

3. Men ſin againſt themſelves; they rob themſelves, undo themſelves, caſt themſelves away; this is a ſin of a high nature, it is a ſin againſt nature. Men bring miſery upon themſelves through their fooliſhneſs. Beaſts that we are! to deprive our ſelves of the means of grace, of the fruit and benefit of them, of health, friends, wealth, every thing! Chriſt hath provided all things; O what pitty tis ſo much good chear ſhould be loſt! Surely it is a very ſinfull ſin ſo to forſake our own mercies, and to be guilty of our own miſery.

Next for Counſell. Seeing there is no defect in God or Chriſt; ſeeing mans own unworthineſs deprives him of good; are you loth to be deprived of Gods benefits? be carefull to walk worthy of the Lord, unto all pleaſing, *being fruitfull in every good work, and increaſing in the knowledge of God,* Col. 1.10. Otherwiſe we may be juſtly deprived of good.

Q. But what is it to walk worthy of the Lord?

It is for a man to improve to Gods glory, and to the good of his own ſoul, all thoſe vouchſafements and enjoyments, which the Lord hath beſtowed upon him. Say thus, God hath given me wealth; I will uſe my wealth

to

to his glory: the Lord hath given me opportunities of grace, I will improve them to the utmoſt. The talents which God hath given us, we muſt imploy them, trade upon them; we muſt not wrap them in a napkin; Have we riches, honours, children, lands, large poſſeſſions, any thing: Let us improve all to Gods glory; let God be firſt in our thoughts, let us exalt him in all things. Servants, Children, Houſholders, Parents, Conſtables, Magiſtrates, uſe your Talents, your Relations: improve your Intereſts to the glory of God, this is to walk worthy of the Lord. And this is the way, or rather a ſign, that God hath been, will be, and continue to be your God unto death.

We come to the matter of the Commiſſion. *Go ye therefore into the high ways, and as many as ye ſhall finde bid to the Marriage.* *Ver. 9.* In which words we may obſerve 1. The ground and occaſion hinted *Therefore* 2. The word of command *go ye.* 3. The place whither they muſt go, *viz. into the high ways.* 4. The work to be done. *As many as ye find, bid to the Marriage.*

From the firſt (beſides what hath been ſaid already) we may learn this Leſſon.

The

Doct. *The refusal of some is an occasion of the offer of grace to other some.*

So *Acts* 13.46 47. The refusal of the Gospel by the *Jews* is an occasion of the offer of it to the *Gentiles.* So *Rom.* 11. 11. *Through the fall of the Jews, Salvation is come to the Gentiles*; if one will not, another shall.

Reason. For God will have his full number whom he hath chosen to life, to be called, in spight of all opposition. Yea, to see a People, given up to obstinacy, and hardness of heart, is but to see Gods punishment on such, to make way for the calling of others. The Lord will not have his Gospel to be preached in vain; if the *Jews* reject it, the Lord will incline the hearts of the *Gentiles* thankfully to embrace it. *Acts* 13.48. *And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life, believed.* And so also *Rom.* 11.25. *Blindness is hapned to* Israel, *untill the fulness of the Gentiles be come in. Therefore go ye ont,*

Use 1. *&c.*

Then we may learn for our instruction, That the coming and going of the offers of grace

grace, is not limited or disposed according to mens wills, but according to the minde of the Lord. If men seek never so much to stop the current, they labour in vain. God alone doth all in this as in other things. If Gods elect be but few or none in one place, they be the more in another: If the word want good success in this town, it will find better in the next. And yet let such places take heed as will not receive the Gospel, as will not hear our words. It shall be more tolerable for such as never enjoyed the word; *It shall be easier for the Land of Sodom and Gomorrah in the day of judgement, then for those places.* Read *Mat.* 10. 14 15. It is a monstrous absurdity, to think that the removal of Ministers is in the power of two or three addle-headed fools. Surely it is a business of a higher concernment then so. *Davids* times were in Gods hands, and so are the times of all; and therefore no question Gospel preachers go and come by Gods special will.

Next we may learn that the Lord is able to bring good out of evil, which may comfort Gods servants. They that profit not by the means offered, shall smart for it, as the *Jews* do even to this very day. But yet God will bring good out of it. This considera- *Use.* 2.

tion is of great use. we will a little look into it. All the creatuers both in heaven and earth, act, go, and come at Gods command. When we see men bold in their opposing the wayes of God, we many times are troubled; we do not consider, that as in wisdom he made all things, so in wisdom he ordereth all things excellently. *Gen* 45. *ver.* 5. 7. 8. saith *Joseph* there, *God did send me before you to preserve life, &c.* And *Gen.* 50. 20. *But as for you ye thought evil against me, but God meant it unto good, to bring it to pass, as it is this day, to save much People alive.* And so for lusts, and temptations, God suffers them sometimes in his own children; either to teach us to observe his rules better; or to humble us, that we may cleave closer to God, and that graces may grow (Humility) saith one) is the Nurse of graces) or that we may know God, and our selves better, or that we may be the more thankfull when victory comes: but yet all this while God is bringing good out of it: and that Oracle (worthy to be remembred) *that all things shall work together for good to them that fear God, &c. Rom.* 8. 28. will be found in the end to be gloriously true.

Use 3. Therefore let us learn to take notice of the power, wisdom and goodness of God, that

that can and doth thus bring good out of evil, good effects out of evil causes.

This will confirm us in the truth of Gods goodness, and other attributes. *Mot.* 1.

And Secondly, It will teach us in evill times, instead of murmuring to bless God for his providences, and goodness and power in (thus) converting of evil to good. 2.

And Lastly, It will make us to walk confidently and to lie down confidently, and to put our trust in God, and in nothing to be carefull. Though we meet with afflictions, yet we shall not be much troubled, because we shall by taking notice perceive that these are to nurture us. *Deut.* 8. 2. 5. that we may learn to know him better, and to know our selves. Therefore it is good (I say) to take notice of Gods dealing in this kind. So much for this point. 3.

From the word of command. *Go ye,* we may learn,

That Christians must do warrantable actions. *Doct.*

They must have a care to do what they have a word of command for; at least, what is neither directly nor indirectly forbidden

in the word of God. For there are some actions which are called indifferent, as 1 *Cor.* 7. 28. 30. *If thou marry, thou hast not sinned,* &c. *and to weep as though we wept not, and to rejoyce as though we rejoyced not.* Such things are not a transgression of a Law (for so sin is 1 *Jo.* 3. 4) they are indifferent in themselves; Though every particular determined thought word or action be either good or bad, a step either to heaven or to hell: yet for the actions themselves, there are some that are neither good nor bad.

But to the point, I say, *Christians must do warrantable actions.*

Reas. 1. For first they are Gods Servants. Servants must attend upon the commands of their Masters.

2. And Secondly, We have all the ancient practices of the Saints to look upon. As first of *Noah Gen.* 7. 14. and *cap.* 8. 1. 2. 3. In both which *chapters*, he had a word of command, both for his making, and also for his entring into the ark. and *ver.* the 8. for his taking in accordingly clean and unclean beasts. as he was commanded. *c.* 8. 12. and 16. *he staied other seven dayes*, that is, he would have a warrant for his comming out of the Ark. And *Abraham, Gen.* 12. 1. *had a command to go out of his country, & from his kindred, and from his fathers*

fathers house, &c. And *Jacob* Gen. 31. 3. must be bid to return unto the Land of his fathers and to his kindred. And in his old age though he resolve to go to *Egypt*, *Gen.* 25. 28. yet he must have and had a warrant, *cap.* 56. *ver.* 1. 2. 3. and 4. And Numb. 9. 18. *At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched, &c.* Heb. 5. 4. *No man taketh this honour unto him* (to wit of the priesthood) *but he that is called of God as was Aaron.*

Therefore such as do unwarrantable actions can have no comfort in their doings. For they sin, though they think not so. Sin is not defined to be a thing against the Law only in regard of the actions of sin: but even sinfull habits are forbidden in the Law; therefore mans nature being out of tune, is not so ready to do good, nor so knowing what good is. God therefore hath given rules to be observed, which not to observe is a sin. *Use.* 1.

And indeed well done will be pronounced only to those that have done what they have been bidden and warranted to do. *Mot.* 1.

Neither will Conscience be so well satisfied with doing naked actions that are destitute of command and example, and every 2.

By his Majesties Command

thing that might be a ground of comfort to the conscience of the doer.

3. Neither will God have any glory from unwarrantable actions; it is as if God were not wise enough to give rules, or as if we had not a perfect rule to walk by.

4. Lastly, It is an evil example to walk in this liberty of doing what is right in our own eyes, as if we had no Law-giver; this brings in boldness among men, and makes them fearless. But blessed is he that feareth allwayes. I omit the School utrums upon this point, as not being so usefull to this auditory.

3. *Go ye therefore into the high Wayes.* From the word of command, we come to speak of the place where they they must go. *Luk.* 14.23. hath it thus, *Go out into the highwayes and hedges.* The mind of the spirit is to shew us

Doct. *That God in the offer of grace is altogether Without respect of persons.*

Reason. For all mankind are alike to him. *Job.* 31. 15. *Did not he that made me in the Womb, make him? and did not one fashion us in the womb?* cap. 34.19. *He accepteth not the persons of Princes, nor regardeth the rich more*

then

then the poor: for they are all the work of his hands.

Therefore are the Commiſſions ſo large. *Mat.*28.19. and *Mark* 16.16. *All Nations muſt be taught; every creature muſt be preached unto.* Acts 10.34 35. *Then Peter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons: but in every Nation, he that feareth him, and worketh righteouſneſs, is accepted with him* Read Acts 13.46.47 And mark the laſt words of the latter of thoſe *verſes*; *I have thee to be a light of the Gentiles, that thou ſhouldſt be for Salvation unto the ends of the Earth.* Mat 11. 25. 26. *At that time Jeſus anſwered and ſaid, I thank thee O father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to babes. Even ſo, father, for ſo it ſeemed good in thy ſight.* 1 Cor.1.26. *For you ſee your calling, brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble are called.* Laſtly, *James* 2.5 comes in for a witneſs. *Hearken my beloved brethren, hath not God choſen the poor of this world, rich in faith, and heirs of the Kingdom which he hath promiſed to them that love him?*

Surely then great men, are never the hap- *Uſe.* 1.

pier, never the neerer Heaven, never the the more in Gods books for their greatneſs. They are deceived that think to be eſteemed of God as they are in the World. Friends, you ſhall all ſtand alike naked and bare; glory not in any thing.

2. But let ſuch take comfort, though mean, that are taught to come to Chriſt: and let poor ones know, that they may do as well in this reſpect as the greateſt.

3. And let the means of grace be carefully improved, by all of all conditions: Seing God exempts none, let not exempt themſelves, be ye never ſo poor or vile.

Mot. O conſider (as hath been ſaid) to neglect grace offered is a great ſin and will bring ſevere puniſhment.

Fourthly, *And as many as ye find, bid to the Marriage.* This is the laſt particular in the matter of the Commiſſion. In which words we are ſhewed what a happineſs it may prove, to be in the way of the Goſpel, as it takes its walk through the world. The Apoſtles and Servants commiſſionated to preach, have Authority to invite to Chriſt, all that they have any occaſion to meet with: while they are in the execution of their office. Not all, but *as many as ye ſhall find, muſt be bidden to the Marriage.* There ſee

That

That all are not made partakers of an outward calling by the Preaching of the Gospel. Doct.

It is true, many more are called then converted; Yet there is a special providence of God in the outward call to Christ. There are times of grace for Nations, Towns and Villages. It was a good while before the *Gentiles* had it at all. Mat. 05.6. *Go not into the way of the Gentiles, and into any City of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.* Acts 11. 19. *Now they which were scattered abroad upon the persecution that arose about Steven, travelled as far as Phenice, and Cyprus, and Antioch, Preaching the Word to none but unto the Jews only.* But *Acts* 13.46. it is made plain both for the *Jews* and *Gentiles*; the words are: *Then Paul and Barnabas waxed bold and said, It was necessary that the Word of God should first have been spoken unto you: but seeing ye put it from you, and judge your selves unworthy of everlasting life: Lo we turn to the Gentiles.* And through the fall of the *Jews*, Salvation is come to the *Gentiles*. *Rom.* 11.11. Sometimes in one place, sometimes in another, is the Gospel Preached; not in all places. It

It is a precious commodity. Things of price are not commonly to be had in all places.

Object. 1 *But some will say, out of* Mark 16. 15. *The commission is, that it must be preached to every creature in all the world.*

Sol. I answer, that place is not to be taken exactly, according to the Letter; for then beasts and birds should be preached unto: but for all sorts of mankinde.

Object. 2. *But yet again,* Rom. 10 18. *It is said there, Their sound went into all the earth, and their words unto the end of the world.*

Sol. 1. But for Solution; First, that place is to be understood of Gods works, as may be gathered out of *Psal.* 19. 1, 2. & 3. *There is neither speech, nor language where their voice is not heard,* that is, of the Heavens and Firmament and Sun, &c.

2. But Secondly, I answer, The Gospel may be preached to all the world, though not at the same instant time.

Object. 3. *Why but then those that it is not preached unto, are to be excused; for how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher?* Rom. 10. 14.

Sol. But here to answer, I say, All have Gods works to behold, which is a sufficient witness

on

on Gods part, and leaves men inexcusable, *Acts* 14.17. *Nevertheless he left not himself without witness, in that he did good, and gave rain from heaven, and fruitful Seasons, filling our hearts with food and gladness.* And so *Rom.*1.18,19,20. *For the wrath of God is revealed from heaven, &c.* So that they are without excuse.

Yet first, Miserable is their condition that have no portion in the means of Grace, that are out of the way of preaching, and great is Gods favour to those that have it, if they have hearts to prize it. *Use* 1.

And therefore such should be thankfull as have this Pear. *Mot.* 2.

It is no common vouchsafement.

But how shall one do to shew himself thankfull therefore? *Quest.*

I answer, by his ready, joyfull and carefull receiving of it, as the *Gentiles* did, *Acts* 13.48. so much of the 9. *verse* *Answ.*

Now out of the tenth we are to speak briefly of the Servants diligence; which hath two things.

1. Their Pains. *So those Servants went out into the high ways, &c.*

2. The Success. *And the Wedding was furnished &c.*

The

Doctr. The former doth teach us, *It is the property of Gods faithful Servants to be obedient to Christ their Master.* (a) *Noah* (b) *Abraham, Paul and many more might be instanced in.*

(a) Gen. 6. 22. 12.4. 22.2 3.16. (b) Gal. 1. 15,16.

For it is, first, their duty.

And Secondly, it is their frame of Spirit.

And lastly, It is their priviledge; and upon this they look as upon a priviledge, as indeed it is a very great one.

Use. 1. And therefore we may boldly say, God hath but a few faithful Servants. Sin and sinfull lusts have more obedience then God. *Rom.6.16. Know ye not that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey? &c.*

Use. 2. And it may be a good evidence, and comfort to such as delight to do Gods will.

Use. 3. And it concerns all to look after this property that desire to know themselves to be Gods faithfull Servants.

Mot. 1. Consider the necessity of this property, all profession is vain without it.

2. *To obey is better then Sacrifice,* 1 *Sam.*15. 22. and great is the utility and profit that comes by it.

3. Lastly, look on examples, and adde to those

those formerly named, Christs example, *Phil.* 2. 8.

Further from the Servants pains we learn,

That an outward Call is common to good and bad. Doctr.

1. In respect of God, *Rom.* 9. 21, *Reason.* 22,23.

2 In respect of the Godly for their probation and trial of faith, 1 *Cor.* 11.19.

3. In respect of the wicked to leave them without excuse.

They err that would have the visible Church without mixture. *Use* 1.

See these places, *Gen.* 4.3,4. *cap.* 9.18.25. *cap.* 17, 18, 19. *cap.* 27. *ver.* 41. *Mark* 10.4. *Acts* 5.1. *cap.* 6.5. *cap* 18.13. *Rom.* 9.6,7. *cap,* 10.16. 1 *Cor.* 5. 1. *Jude* 12. *Rev.* 2.9 14,15.29. A floor of corn and chaff, *Matth.* 3.12. Tares and wheat, *cap.* 13.24. A draw net, 47,48 49.

2. Be not content with an outward Calling.

But to end; from the success we learn, 2.

If all comers may be admitted, guests will not be wanting; men may be drawn to the outside for by-respects, as Balaam, *Numb.* 23.10. and so *Matth.* 7.21. Doctr.

And

Use. And therefore an outward profession is not sufficient to prove a man a true Christian: and it is every mans part to look to the sincerity of his heart.

Mot. For they are sure to be tried; for the King will come in to see his guests; which is the third particular in the invitation of the *Gentiles*. But I must here end for this time.

The

The Eighth Sermon.

Matth 22. ver. 11 &c.

And when the King came in to see the Guests, he saw there a man which had not on a wedding garment. And he saith unto him, Friend, &c.

WE are upon the second branch of the third thing in the prædicate of this admirable parable, to wit, the latter Guests that are invited (upon the refusal of the *Jews* first invited, and again and again called, but refusing; and

and abuſing the meſſengers ſent) to wit the *Gentiles*. We have finiſhed our diſcourſe of the Kings Commiſſion given for their calling, and of the ſervants diligence in the execution thereof, out of the three immediate foregoing *verſes*. Now it followeth out of this 11th. *verſ.* and the *verſes* following, unto the end of the 14. that we ſpeak of the third branch or part formerly noted in the calling of the *Gentiles*, *viz.* the proof and trial of ſuch as become gueſts, and take upon them the profeſſion of the Chriſtian faith. Wherein three things come before us to be taken notice of.

Firſt, The manner of their trial.

Secondly, The iſſue of the trial; both theſe *ver.* 11.

Thirdly, The juſt, holy, exact, and grave proceeding of the Lord againſt him who upon trial was found unworthy, in the *verſes* following; of which hereafter, by Gods aſſiſtance.

This 11. *verſe* tells us firſt, of the manner of his trial, and that by three particulars, For.

Firſt, The King himſelf, *viz.* God will try him.

And Secondly, He will do it immediately, he is ſaid to come in to ſee the gueſts.

And

And laſtly, It is implied that the viſible Church is the place of Gods walk to and fro, to teach us that God takes ſpecial notice of ſuch as make profeſſion of religion; he will come in to ſee them.

From theſe things put together we have to obſerve this point.

That God will make proof of Profeſſors. Profeſſors of Godlineſs ſhall be tried, and that by God himſelf. *Doct.*

Queſtion. *But in what reſpect ſhall they be tried?* *Queſt.*

I *anſwer*, In point of ſincerity, as touching their truth of Grace. Why ſo? Surely it is neceſſary in regard of Gods glory; for firſt, ſuch as are found to be ſound, do much honour God, God hath much glory by them: and this is that God expects from thoſe that wear his livery, he commands it, Pſal. 50. 14. He delivers them from trouble to that end, ver. 15. *He would have our light ſhine before men, that they might ſee our good works, and glorifie our father which is in heaven.* *Mat.* 5. 16. And on the other ſide, if upon trial profeſſors be found faulty, God hath much diſhonour thereby. *Rom.* 2. 14. *For the name of God is blaſphemed among the Gentiles* *Anſw.*

through you. But we ſhould be to the praiſe of his glory. Epheſ. 1.12.

Queſt. Queſt. *And why will God do it himſelf: Why will the King himſelf come in to ſee the Gueſts?*

Anſw. I *anſwer*, Becauſe no inſtrument can do it ſufficiently. *For the heart is deceitfull.* Jer. 17.9.10. No man, no not of himſelf, can find out the depths of the heart. And although the Lord lend man a candle to ſearch the heart with, yet it will only a little ſerve for his own heart; It will not ſerve to find out the heart of another.

Queſt. Queſt. *But when will God prove men and try men?*

Anſw. God trieth daily, and he will try at the laſt day. In this life, he hath his many wayes of trial; ſometimes he trieth by affliction. Pſal. 66.10.11. *For thou Lord, haſt proved us, thou haſt tried us as ſilver is tried. Thou brought eſt us into the net, thou laidſt afflictions upon our loines.* And ſometime again the Lord trieth by proſperity, in and by which many are found faulty. O the bewitching ſunſhines of this world! *Demas hath forſaken me* (ſaith *Paul*) *and hath embraced this preſent world.*

2 Tim. 4. 10.

Uſe. 1. Folly therefore it is, and a very vain conceit and practice to care only to make a fair ſhew among men. Such ſeem to think God

God regards not, ſuch *Job* ſpeaks of *chapter* 22.13.14. This is atheiſtical blindneſs.

Let every ſincere heart put on a crown of rejoycing upon his head; and tread upon reproaches, and evil ſpeeches; God is judge himſelf, he will try himſelf. *The Lord knoweth the way of the righteous.* Pſal. 1.6. It is a ſmall thing for *Paul* to be judged by man; it is his comfort, *that he that judgeth him is the Lord.* 1 Cor.4.4.5. 2.

It is every mans part to be fitted to approve himſelf to God, and not only to men. 2.

For firſt, Gods approbation is better then the approbationof all the World; *If he juſtify, Who ſhall condemn* Rom. 8 34 *Mot.* 1.

Secondly, The neceſſity of Gods approbation ſhould move us to fit to have it. Nothing will ſerve if this be wanting. All mans commendation, if God ſubſcribe it not, is worth nothing. 2 *Cor.*10.18 *But not he* (ſaith *Paul* there) *that commendeth himſelf is approved, but he whom the Lord commendeth.* 2.

Thirdly, Let us take notice how God hath prevented us, to fit us for this ſo needfull buſineſs; We have gratious means, to fit our ſelves for the Lords trial, *viz.* the clear light of Gods word; this is *a lampe for our feet and a light for our paths*, Pſal. 119.105. We live under a larger Canon then the *Jews* did; 3.

Cereus in vitium flecti, monitoribus aſper. Hor.

Gods word will teach a yong man to cleanſe his way, Pſal. 119 9. And yet of all Ages they are moſt untoward. Waxy to be ſhaped unto all evil forms, ſtubborn to teachers, having their minds upon a thouſand vanities; Yet Gods word will teach ſuch. Let this move us, the gracious means we live under. So much for that.

2. The iſſue of the trial follows. *He ſaw there a man that had not on a Wedding garment.* Upon trial there is a fault found. But what is the fault? And with whom is it found? for both theſe particulars are here to be taken notice of. I ſhall put off the firſt from this place, becauſe it will fall in to be handled in the next verſe, where his fault is particularly charged upon him.

Now of the latter firſt. There is a man found faulty.

Queſt. Queſt. *What but one?*

Anſw. *Anſw.* The ſcope is not to that purpoſe; For doubtleſs among ſo many *Gentiles*, there were many that wanted the wedding garment; for there be many hypocrites in every viſible Church. Many people came in. *Iſaiah* 2. *ver.* 2 3. among which there could not but be many unſound ones. But it is ſpoken in the ſingular Number, to ſhew the ſtrictneſs of the ſearch. *He ſaw a man*; not one

one can eſcape the eyes of the Lord. Hence obſerve.

When the Lord comes to view his Church, and to ſee his Gueſts, he will find out every unſound one in it. *Doct.*

And the reaſon is, becauſe he is an al-ſeeing God, none can go from his preſence, *Pſal.* 139. from the 1. to the 6. *verſe* read. *Jer.* 23. 23. 24. *Dan.* 2 22 *Heb.* 4. 13. And yet more evidently, *becauſe in him we live and move and have our being*, Acts 17. 28. I might heap up places of Scripture, to ſhew how God hunteth out ſinners. * *Adam*, † *Cain*, || the People of *Iſrael*, when they had worſhipped the calfe which *Aaron* made, the Lord knows it. And ſacrilegious *Achan* is found out by this al-ſeeing God. And *Gehazi*. And *Judas*, And *Annanias* and *Saphira*, all theſe were ſpied out by the Lord. The darkneſs is no darkneſs with him, the night is as clear as the day, &c. But I haſten to the Uſes. Becauſe I chiefly look upon the next Verſe to ſpeak of the fault charged upon him that is here ſpied out. *Reaſon.* *Deus eſt totus oculus.* * Gen. 3. 8. 9. † Cap 4 9. 10. || Exod. 32. 1. 6. 7. Joſhua 7. 10. 11. 20. 21. 2 Kings 5. 20. Mat. 26. 14. 15. 16. 21. Acts. 5. 1. 2. 3.

Uſe. 1. They are fool-deceived, that think their wayes and works are hidden from the *Uſe.* 1.

Lord. Yet this is not only the fault of hard-hearted ſinners: but even of *Jacob* and *Iſrael*. *Iſai.* 40. 27. 28. We think God ſees not or regards not our miſery; this is our folly. But on the other ſide, What a poor thing it is to think to flie from the preſence of the Lord! yet ſo fooliſh was *Jonah*, *cap.* 1. 3.4. He paid the fare of a ſhip, and went into it, *to go to Tarſhiſh from the preſence of the Lord*; *but* could he? O no, it followeth *verſ* 4. *God ſends after him with a Witneſs.*

Uſe 2. And certainly, wofull is the caſe of all ſinners, yea of the cloſeſt and beſt coloured Hypocrites; they ſhall be ſeen in their proper colours by the Lord. *Iſai.* 29.15.16. *Wo unto them that ſeek deep to hide their counſel from the Lord, and their Works are in the dark, and they ſay, who ſeeth us? and who knoweth us?* Surely your turning of things upſide down ſhall be eſteemed as the potters clay; *For, ſhall the Work ſay of him that made it, he made me not? Or ſhall the thing framed ſay of him that framed it, he had no underſtanding?* It is a notable place.

Uſe. 3. And therefore Laſtly, (to end this point and *ver.*) Be adviſed to take heed of ſin; no corners are darke enough to commit ſin in. God will ſee as well at midnight as at noon day.

day. Pray to God to unite your hearts, that you may fear his name; it is a good expreſſion; when our hearts are united to God, we ſhall ſtand in awe, and ſhall not ſin. Eſpecially take heed of Hypocriſie; for the danger is great of that ſin, as may be gathered out of *Mat.* 25. 41. their portion of miſery is none of the leaſt, as you may ſee by the Lords dealing with this poor wretch, which is next to be handled.

Verſes 12. 13. 14.

And he ſaith unto him, Friend, how cameſt thou in hither, not having a Wedding garment? and he was ſpeechleſs. Then ſaid the King unto his ſervants, Binde him hand and foot, and take him away, and caſt him into outer darkneſs; there ſhall be weeping and gnaſhing of teeth. For many are called, but few are choſen.

HAving finiſhed out of the foregoing *verſe*, the manner, and iſſue of the trial of this unworthy Gueſt: I now come to the third particular noted in the Lords proceeding againſt him; Wherein three other things are obſervable.

1. His examination about his offence.

Secondly, His conviction thereupon, both which are in the 12. *ver.*

Thirdly. His condemnation, or the Lords Commission and warrant for his execution, with the ground or reason thereof. *ver.* 13. 14. of which afterward.

In his Examination we have,

1. The matter laid to his charge.
2. The manner of Gods dealing.

How cameſt thou hither not having a Wedding garment, is his charge. This man came with others to the marriage of the Kings ſon, but he came unprovided, he was without a Wedding garment; and this is the ſumm of his accuſation, and the fault that is laid to his charge; aggravated by his impudency, in daring to come in that trim. *How cameſt thou in hither*, &c. that is, how didſt thou dare be ſo bold, to come hither unprepared?

The great queſtion is, what is meant here by the Wedding garment. The Papiſts underſtand hereby love and good works, but they miſs the mark. By the Wedding garment we are here to underſtand, the righteouſneſs of our Lord Jeſus put on by the hand of a true ſaving and juſtifying faith, and manifeſted by a holy, ſincere, and upright walking in the wayes of godlineſs: and therefore

the

the Apoſtle *Paul.* ſpeaking to this purpoſe, and ſomewhat altering this phraſe; wills us *to put off the works of darkneſs, and to put on the armour of light*, Rom. 13. 12. And in the next two verſes he expounds his meaning, *viz. Not in chambering and wantonneſs, not in ſtrife and envying; but putting on Chriſt, &c.* where Chriſt and a mans own luſts, his ſinfull luſts are oppoſed, read *ver.* 13. and 14. and he doth more fully mention this *Epheſ.* 4. 21, 22, 23. In theſe words and phraſes, *To hear him, to be taught by him, as the truth is in Jeſus. To put off the old man, to be renewed in the ſpirit of our minds, to put on the new man*; All which is performed by the power of ſound and ſaving faith. *For ye are all the children of God by faith in Jeſus Chriſt*, ſaith *Paul*, Gal. 3. 26. And again, *For as many of you as have been baptized into Chriſt, have put on Chriſt*, ver. 27.

By all which you may ſee plainly what it is to have, or to want the Wedding garment. The ſum of the Charge brought againſt this Profeſſor in my Text, was, that he wanted ſincerity, he was not that he profeſſed himſelf to be. He drew no vertue from Chriſt, he had not put on Chriſt by Faith, and therefore could not walk in ſound and ſincere obedience.

Doctr. I obſerve this Doctrine.

It is a ſhamefull thing for any to make profeſſion of Religion, and not to walk in truth and ſincerity.

As on the other ſide, It is moſt glorious and comfortable to have honeſt and good hearts; and ſuch are comely creatures; ſuch have the Wedding garment, and ſhall ſtand with boldneſs before God in all Trials. You may read for proof of the Doctrine. *Iſaiah* 1. 1,2,3. and *verſes* 10 11. where the Lord by *Iſaiah* keeps wofull doings (as we uſe to ſay) with the *Jews* about this very thing.

Reaſon. And indeed ſuch perſons pollute and defile their holy profeſſion. *Thoir Sacrifices are an abomination to the Lord*, Prov. 15.8. Yea their whole way, *viz.* whatſoever they do, *is an abomination to the Lord, ver.* 9. They bring ſcandal to the holy Religion which they profeſs, whether Miniſters (as *Elies* ſons, 1 *Sam.*2.17. *made the offering of the Lord to be abhorred*) or People, *Rom.*2.24. *by whoſe carriage the name of God is blaſphemed or evil ſpoken of.*

Uſe 1. Then wo to thoſe that do ſo. They ſhall anſwer for their uncleanneſs before the Lord, they ſhall be called to account, they ſhall

ſhall hear, *Friend, how cameſt thou in hither?* as this unworthy gueſt here. But unto the wicked ſaid God, *What haſt thou to do to take my Covenant in thy mouth*, Pſal. 50. *ver.* 16. to the 22. *verſe. Wo to you Scribes, and Phariſees, hypocrites*, ſaith Chriſt, *Matth.* 23. 13.

The Uſe in the ſecond place may be to comfort thoſe that walk in the ways of Chriſtianity in ſincerity and truth; they are moſt aſſuredly clad with the Wedding-garment, which this poor wretch (in the Text) wanted: they ſhall be welcom to the Lord at all times, come when they will: for they ſmell in his noſtrils *as a field which he hath bleſſed.* *Uſe* 2.

And thirdly, we ſhould all be carefull to have on the Wedding-garment, and to try whether we have it or no. *Uſe* 3.

For firſt, the glory of the Garment, the excellency of him that hath it, may move us to look after this Garment: Oh to have our robes waſhed, *and made white in the blood of the Lamb*, will render us glorious creatures. Such may by the Law (as we ſay) rejoyce and be glad, as are ſo made ready, as are arrayed in this fine linnen, which is clean and white: *This is the righteouſneſs and beauty of Saints.* *Mot.* 1. Rev. 7. 14 Cap. 19. 7, & 8.

Secondly

Secondly the neceſſity; for elſe, *Friend how cameſt thou in hither?* will be heard one day. All Sacrifices and Services are odious and abominable without this Wedding Garment, *Prov.* 15.8.9. *The prayer of the wicked is an abomination to the Lord, &c.* Read to this purpoſe *Iſaiah* the firſt *chapter*, from the tenth *verſe* to the 16. No ſound comfort to the ſoul where this is not, ſorrow of heart and a curſe belongs to deceitfull workers. *Curſed be he that doth the Work of the Lord deceitfully, Jer.* 48. 10. Curſed in his very prayers and performances of Religious Exerciſes, though holy for the matter. It is good counſell therefore, *Rev.* 3.18. *to buy this white raiment*, that nakedneſs be covered, and may not appear, which will procure a curſe.

3. Thirdly, the difficulty of having this Garment, ſhould move us to be ſolicitous, and induſtrious about it. Naturally we are all liars, apt to deceive our ſelves. We muſt know, *that all have not faith.* 2 *Theſ.* 3.2. Nay few; *For when the Son of man cometh, ſhall he finde faith on the earth?* Luk. 18.8. And yet none can put on the Lord Jeſus without it. Such as walk after the courſe of the *Gentiles*, which know not God, have not put on *Chriſt*; they have but an outſide at moſt of

Eph. 4. 16. to the 22.

Chriſti-

Chriſtianity, and not the Wedding Garment here ſpoken of.

The Manner of Gods dealing.

We are next to ſpeak of the manner of his Examination, implyed in the word, *Friend.*

But why doth the Lord call this unworthy gueſt Friend? he knew him to be his Foe and Adverſary, and a diſſembling Friend.

I anſwer, he doth thus term him by an Irony, for his further conviction; in that he pretended to be that which he was not, and ſo ſinned againſt his own knowledge and conſcience. So his ſeeming holy profeſſion did the more aggravate his wickedneſs. And alſo it may be, that the Lord thus proceeds, to take away all exception, and to ſtop up every ſtarting hole. Men now pick quarrels at the manner of Miniſters reproving them, it is a common ſhift among us in this place (ſo wiſe are men to their own hurt) to put off juſt reproofs with accuſations of paſſion, and bitterneſs in the Speakers of the Word; as *Jeremiah* was called the raving Prophet, and accuſed to have his ears more open then was fit, to that tale-telling fellow *Baruch* the ſon of *Neriah*: So men inſtead of ſorrowing, and making ſatisfaction for thoſe evils of injuſtice, deceit, rejecting of Chriſt, and deſpiſing

spising the Church (which they are plainly guilty of) complain of the Reprovers. But God will prevent them, he will call them Friends, yet (and that justly) cut their throats (as we say) They shal have no hole to pick in the manner of Gods dealing with them, they shall have no hole to creep out at. See how he speaks *Ezek.* 18.25. *Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; &c,* He calls them house of *Israel*, reasons fairly with them. And so again, *Isa.* 5. *ver.* 1,2,3. where he giveth loving language, *well beloved, and beloved, and his vineyard*; yet the scope of this whole Chapter is to denounce judgments against them for their sins. So that we may sum up all in this one observation.

Doct. *That When God shall come to have to do with wicked men, and shall call them to an account, and bring them to examination: he will so speak and demean himself, as that they shall not have a word to say against his proceeding, nor in defence of themselves.*

Use. They surely are fools that dare continue in their sins under such poor shifts; The Preacher is too sharp, an angry man; but will this make you guiltless? Say it be true, that we

we often ſpoil our work through our indiſcretion; yet know, God will not; he hath no paſſions; he will be too hard for you; he will call the ſinner *friend*, and yet condemn him.

The queſtion (Neighbours) will not be, Whether we ſpeak in paſſion; but Whether it be not againſt even a principle of nature, to diſannul or alter mens wills, to embezeel things committed to your truſt, to convert publick ſtocks to private uſes. Read how *Paul* argues, *Gal.* 3.15. to ſtrengthen the Doctrine of Faith; and take the former part of his Diſcourſe, and apply it to your ſelves for falſe dealing in publick ſtocks, and altering the uſes of things contrary to the wills of the dead. You will have nothing to ſay to God, though you have to us, who yet allow not our ſelves in any expreſſions unſutable to the work we have in hand.

And Secondly, let us learn and endeavour to imitate the Lord more and more; that we may the more ſucceſsfully do our buſineſs; Judges and Magiſtrates, Preachers and Paſtors: We ſhould do as *Joſhuah* did *cap.*7.19. *My ſon* (ſaith he to *Achan*) *give I pray thee glory to the Lord God of Iſrael. Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you with all* *Uſe 2.*

all malice, and be ye kinde one te another, and tender hearted, forgiving one another, even as God for Chriſts ſake hath forgiven you, Eph. 4 31,32.

Mot. 1. And indeed God is our Father, and ſhould not children imitate their Father?

2. Secondly, the contrary practice is a grief to his Spirit, *by which we are ſealed to the day of Redemption.* This is forbidden, *Eph.* 4,30.

3. Beſides it is a ſnare to ſinners, and hinders the working of our Phyſick.

Uſe. 3. But thirdly, for a third Uſe. If the Lord be courteous to his enemies, ſurely much more to his faithfull Servants; yea, though there be much weakneſs and frailty in them. So we ſee in *Jonah, chap.* 4. *ver.* 9 10,11. *Jonah* is deſperatly pettiſh, very much out of frame, yet God ſpeaks kindly to him, reaſons fairly with him. He knoweth our frame, and conſiders our infirmities; he is God and not man.

So much of the unworthy gueſts examination.

Now follows his conviction. And he was ſpeechleſs, he was haltered, *At ille obmutuit, vel adverbum, at ille capiſtratus erat.* He was dumb'd, muzled, he had a bit in his jaws, he was tongue-tied, he could not ſpeak.

ὁ δὲ ἐφιμώθη.

Let

Let this be the Doctrine;

A wicked man when God shall have to do with him, shall not be able to say a word in his own defence. *Doct.*

How weak will thy hand and thy heart be, when God shall have to do with thee O sinner?

And the Reason is, because conscience will take Gods part, and tell him that he is guilty. For indeed it is the office of conscience to deal plainly, *Rom.* 2. 15. It will bear witness, and either accuse or excuse. Conscience is always good so far forth as it is conscience. We use to say such a man hath little conscience; and, thou hast no conscience at all; Whereby we mean, they whom we so accuse have little or none; their conscience is, as it were, laid asleep, or made drunk. But I say, that which is of it left is always good: and the judgement which God will give to men, shall be upon the testimony of their own conscience. (a) *Reason.*

(a) *Condēnatio ex propria conscientia.* Muscul.

But will some say, No man can make defence for himself in Gods presence, be he never so good: how then do you say wicked men shall not be able, as if others could?

Doth not *Job* say, cap.9.*v*.2,3. *But how should man be just with God? if he will contend with him, he cannot answer him one of a thousand.* And in *Eccles*.7.20. *For there is not a just man upon earth that doth good and sinneth not.* And *Isa* 64.6. *But we are all an unclean thing, and all our righteousnesses are as filthy rags, and we do all fade as a leaf, and our iniquities like the winde have taken us away,* Rom.3.9,10. *Jews and Gentiles are all under sin; as it is written, there is none righteous, no not one.* Therefore not only wicked men shall be speechless before God.

I answer, Although no man can justify himself in regard of any perfect obedience of his own (because indeed all a mans perfection is to bewail his imperfection, and to cleave close to the imputed righteousnes of Christ by Faith) yet the sincerity of a mans heart, in a carefull endeavour to honour God, is accepted of God, & an evidence of Faith, whereby he may have comfortable access to God. So *Hezekiah*, 2 *Kin*.20.3. appeals to the Lord. But a wicked man hath an accusing Conscience, but no Christ at all to bear him up.

Again, such as are sincere, do cleave to the Lord with full purpose of heart, though they are full of failings, and therefore they shall

ſhall not be ſo convicted and made ſpeechleſs as wicked men ſhall.

But may no body at the laſt day have a word to ſay? Is it not ſaid, Matth. 7.22. *many ſhall ſay unto me in that day, &c.* and cap. 25.44. *They that ſet on the left hand, are brought in excuſing themſelves, &c.* *Object.* 2.

I anſwer, that place is to be underſtood of the continuance of the hardneſs, and deceit of ſome mens hearts even unto death. I remember a good note of Mr. *Perkins* upon that place, *Matth.* 7.22. to this purpoſe. A man may live and die with a conceit of his happy condition, &c. and thats the ſcope of both thoſe places to ſhew the hardneſs of of ſome mens hearts even unto the very laſt. *Sol.*

And Secondly, If any ſhould be ſo impudent, they will quickly be anſwered. It will be to no purpoſe for them to plead in their own defence. Chriſt will quickly cut their combs, as *ver.* 23. of the ſeventh *chap.* and *ver.* 45. of the 25. *chap.* you may ſee, they are ſentenced notwithſtanding, and are excecuted accordingly.

So much for the explanation of the Doctrine.

The Uſes follow.

And firſt for *Information.* Wicked men that *Uſe.* 1.

2. that live in oppoſition to God and goodnes,
will one day be as mute as fiſhes; though here
3. they vapour it in their ungodly courſes, or
colour over their wickedneſs by denying the
Fact, or elſe wreſt Gods word in the defence
of their ſinfull courſes. They are never the
clearer of their ſins. O ſaith the drunkard,
who dare ſay I was drunk? I will make thee
Sirrah anſwer it before thy Betters; I will
make thee anſwer it in the higheſt Court in
England. But Sirrah, (ſith thou art good at
that, I mean, to ſwagger and vapour) let
me tell thee for all thy big words, thou ſhalt
not have a word to ſay before God, when
he ſhal come to deal with thee. Although men
think to outface them that ſhall ſeek their
Reformation; yea, be ready to take their
remedy as in a matter of falſe accuſation;
eſpecially, if they can get ſome great man to
back them: yet when the Lord takes them
in hand, they will be ſpeechleſs. I will tell
you a dream of one of quality, related to
my ſelf, by the dreamer himſelf. Said he,
I dreamd the day of judgement was come,
and all men appeared before Chriſt. Some
were white, others ſpotted. Me thought (ſaid
he) I was all white, ſaving that I had one
black ſpot upon my breaſt, which I covered
with my hand. Upon the ſeparation of theſe

two

two ſorts, I got among the white on the right hand: glad was I. But at laſt a narrower ſearch was made, and one came and pluckt away my hand from my breaſt; then appeared my ſpot, and I was thruſt away among the ſpotted ones. I pray conſider; what this Gentleman dreamed, all of us ſhall finde one day to be true, when ſuch as are now bold ſinners, & have words at will, ſhalbe ſpeechleſs.

Would ye then not be ſpeechleſs in that day under a condemning conſcience? Labour to get and keep a good conſcience here. *Uſe. 2.* 1 *Joh.*4 7. *Herein is our love made perfect, that we may have boldneſs in the day of judgement, &c.* Let us labour for the Wedding-garment; for if our conſcience condemn us, condemnation will follow that conviction. *Rev.*20.12. *And I ſaw the dead, ſmall and great, ſtand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of thoſe things which were written in the books, according to their works.* Here are two Books, Gods Book of Science or Preſcience, he knoweth all things long before. The other is the book of conſcience; this is our own book; this will ſtop every mans mouth that is out of Chriſt. *He was ſpeechleſs,* ſaith the Text. The Commiſſion or

warrant for his execution, which also includes the sentence of condemnation, follows in the next verses, in which we have the sentence *ver.* 13. The ground or reason, *ver.* 14. In the Sentence we have Circumstances, and the Substance. The Circumstances are three. 1. The party commissionating, the King. 2. The party commissionated, the servants. 3. The time, Then. For the better handling of these particulars, I crave your prayers. And so much for this time.

The end of the 12. *verse.*

The

The ninth Sermon.

Matth. 22. *ver.* 13. 14.

Then the King ſaid to the Servants, Bind him hand and foot, and take him away, and caſt him into outer darkneſs, there ſhall be weeping and gnaſhing of teeth; for many are called, but few are choſen.

I Have finiſhed (as you may remember) the examination and conviction of this unworthy Gueſt, and falſe-hearted Profeſſour, out of the foregoing verſes. I ended my laſt Sermon with the diviſion of theſe two verſes now again read unto you. I will not repeat what hath been delivered, but proceed to that which remains to be ſpoken out of theſe verſes.

The party that gives the Commiſſion for the execution of this faulty perſon, is ſaid to be *the King*. that is, *Almighty God*, who had vouchſafed the means of Grace to the *Gentiles*. But (this poor wretch among others abuſing it) he gives a Commiſſion of another nature. There was a time when this King was all white, but now he is all red. I have ſhewed you out of the foregoing verſes, that God woes the world in the preaching of the Goſpel, *Go tell them that were bidden, I have prepared my dinner, &c.* You have heard of *Tamberlains* colours he was wont to diſplay; and his behaviour, and dealing with places upon refuſall of his offer of mercy. Friends, the Lord holds out to you the white flag of mercy: he hath bid me tell you, that his Juſtice is ſatisfied, his wrath is appeaſed in Chriſt; if you will not come in, if you will not ſubmit, he hath (you ſee) in this Text other colours to diſplay. *Xerxes* wept over his Army, in conſideration of their Mortality. O that I could compaſſionate theſe hundreds that ſit here this day. Sirs, a thouſand to one, but ſome of you will be damned, or elſe you will eſcape better then ever ſo many people met together did in this World: conſider ſeriouſly what I ſay.

But

But I come to obſerve ſome poins of Doctrine; The firſt is,

As God hath power and will to beſtow and afford the means of Grace: ſo alſo to puniſh the abuſe thereof any way. Doct.

Any way, I ſay. My meaning is, whither by a Swinelike careleſneſs, or (which is worſe) by a doglike barking at the Goſpel, and biting the Meſſengers, or an Hypocritical cloſing with the Church. God will puniſh the abuſe of the offers of Grace (I ſay) any way, with ſeverity.

Gen. 6. 7. And the Lord ſaid, I will deſtroy man whom I have created, from the face of the Earth, &c. God did ſtrive with the old World 120. years; it will not be ruled, the People were diobedient, *When the long ſuffering of God waited in the dayes of Noah*; Ye know they were drowned, and are now Spirits in priſon. 1 Pet. 3. 20. As the Lord had a time to offer Grace and Mercy by *Noah*: ſo he had a time to plague the refuſers of it. The Lord ſuffered *Lot* to live a while among the *Sodomites*, and ſurely he was not idle; he was a righteous man, they vexed his righteous ſoul from day to day with their unlawfull deeds. *Then ſaith the Lord, becauſe the cry of Sodom,*

and

and Gomorra is great, and because their sin is
2 Pet. 2. 8. *very grievous, I will go down now, and see*
Gen. 18. *whither they have done altogether according to*
20. 21. *the cry of it, which is come unto me: and if*
not, I will know. What's the conclusion? the
Lord did destroy them: *He caused fire and*
brimstone to come down from Heaven, and he
Gen. 19. *overthrew those four Cities of the plain, Sodom,*
24. 25. *Gomorra, Admah and Zeboim.* So for *Jeru-*
salem, you may read *Luke* 13. *ver.* 34. 35.
Prophets were sent to them, and Apostles,
and Christ himself was among them; *he would*
have gathered her children together, as a Hen
doth gather her brood under her Wings; they
would not. They killed the prophets, and stoned
them that were sent among them. What fol-
loweth? *Behold your house is left unto you de-*
solate, &c. And so cap. 19. 43. 44. *Thine*
Enemies shall cast a trench about thee, and com-
pass thee round, and keep thee in on every side,
and shall lay thee even with the ground and thy
children within thee. and they shall not leave
in thee one stone upon another, because thou
knowest not the time of thy visitation. He that
may and will not, when he will, he
shall not. O that you would read
sometime, even this very day, *Prov.* 1. from
the 20. *verse* unto the 32. I am loth to
spend so much time now in reading those

verses.

verſes. The ſumm is, *Wiſdom crieth,* woeth, uſeth many arguments, but cannot be heard, is diſregarded: You ſhall find there what followeth. O ſad expreſſion, *I will* (ſaith God) *laugh at your calamitie, and mock when your fear cometh.* God is juſt as well as mercifull.

Is it ſo, that God which ſaid erewhile, Go ye out, and fetch in all, go tell them my ſon is dead and riſen again; tell them, that if they will come away, while my white flag is abroad, they ſhall have mercy; is now become ſo ſevere upon the abuſe of his mercy? then fooliſh, if not mad, are they that do not conſider this, that do not believe it, that do ſo ſet and ſettle themſelves daily to abuſe the means of Grace. *Uſe* 1.

Some by taking no notice at all thereof. 1.

Others by making profeſſion a cloak for their knavery. 2.

Others by undervaluing it. 3.

Others by having the faith of our Lord Jeſus Chriſt in reſpect of perſons. 4.

Others by biting at, and devouring (what in them lies) the honourable Profeſſors of Religion, and Miniſters of the Goſpel. 5.

O where ſhall I begin, and when ſhall I make an end! I have much to ſay; it may be you

you will be angry, tis no matter, hear me howsoever: Let me speak, though ye strike me afterward. I will labour to pluck you out by the ears from your miserable condition, though ye be angry with me for it. It is better fear (and so also anger) a knave then kill him. You think God will go in white still. Thou fool, which art without understanding, thou witless fellow (as the word in the Original signifies in *Luke*) dost thou think God will cease to be God, and deny himself? (as he must do if, he should not avenge himself, and vindicate his Gospel from those horrible neglects, contempts, and abuses which it is even, as it were, overloaden with, by ungodly men.) No no. Thou shalt find he hath red colours as well as white; he will tumble and rowl his garments in blood. O consider this, ye that cozen, deceive, oppress, that flea off the skin of the necessitous man, and chop his flesh and the flesh of his hunger-starved children as pye-meat, or hearbs for the pot; and are no more moved then the stones of the Wall. You that live in pleasures and satisfie your sensual appetites; dost thou think God made thee for nothing else but to play the fool; to ride or run after a Hound, or a Hawk? Buzzard that thou art! The Lord set home what

Ἄλογον. Luk. 12. 10.

what I ſay at this time. And you that trample the ſweet Ordinances of breaking bread, &c. under the feet of your Superſtitious Ignorance, Pride, Paſſion, or Worldlineſs; know, that the Ordinances which we hold forth, are the Ordinances of Jeſus Chriſt. And though we are earthen veſſels, yet the Goſpel is a treaſure. And you that creep in among Gods People, and yet are ſtrangers to the life of grace, and want the wedding garment; know for certain, that, that God that bid me not along ago to woo you, and even to compell you to come in, hath now bid me tell you, that *you ſhall be bound hand and foot, and caſt into outer darkneſs, where there is weeping and wailing and gnaſhing of teeth.* How dare men ſlight the hot thunderbolts that are now darted out of his word againſt them? I am ſent to every blaſphemer of God, hinderer, or ſlanderer of his word, to every adulterer, to every one that is in malice, and envy, to every deſpiſer of Gods Church, with heavy tidings, *They ſhall be confounded and put to ſhame, they ſhall be turned back, and brought to confuſion. They ſhall be as chaffe before the Winde, & the Angel of the Lord ſhall chaſe them. Their way ſhall be dark and ſlippery, & the Angel of the Lord ſhall perſecute them.* Of all the judgements that came upon Pſal. 35. 4,5,6.

the

the *Jews*, I find this to be the chiefest, that whereas they were once the children of the Kingdom, they are now in outer darkness, *Matthew* 8. 12. that is, whereas in the Church there is light, they are now cast out of the Church; and others from the East and West are got into their priviledges, *viz.* to sit down in the Kingdom out of which they are banished. And a curse of contempt upon them, is fallen on them. Whereever they come, they are a despised People; But yet this is their greatest unhappiness, that they are the greatest Enemies in the World to the Christian faith, through the blindness of their mind; for they are in outer darkness, even as it were in Hell. This makes them to gnash their teeth at Christ and Christians. This is the fruit of their rejecting Christ. This plague falls many wayes: Sometimes he blinds mens minds, and hardens their hearts, that they cannot profit by them, though they live under them. Sometimes they shall be so wicked as not to come to the places where the Ordinances are: or if they come there, they shall like the spider, suck out poyson instead of hony: And so their table is made a snare unto them, and the word which should be the savour of life unto them, becoms the savour of death unto death.

Let

Let my counsel be harkned unto. Take heed of abusing the means of Grace, any way. I have mentioned many in my former use. But now upon this use of advice, I shall enquire after some causes of this epidemical evil. *Use* 2. Causes of this evil.

One would think men should not be so foolish.

First therefore we shall find deadness of heart. Pray therefore for quickning Grace. Say which *David*. *Quicken me O Lord for thy names sake*. Psal. 143. 11. Say to the Lord, I have a dead heart, I do not consider thy rich offer, or thy severe justice; keep a groaning and crying to the Lord. 1.

But secondly, People press exceedingly upon the mercy of God. Therefore it is that the worst of People love to hear discourses of Gods mercy. Tis true, we cannot look too much upon Gods mercy: We may say of it as *David* doth of Gods anger, *Who knoweth the power of thine anger, &c.* So who knoweth the highth, and depth, length and breadth of Gods mercy? it hath four dimensions in that place, *Ephes.* 3. 18. We cannot think of it any way answerable to the truth of it. *Thy mercy (O Lord) is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great Mountains, thy judgements are a great deep; O Lord, thou preservest* 2. Psal. 90. 11. Psal. 36. 5, 6, 7.

preservest man and beast. How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. And again. *The Lord is gracious and full of compassion: slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works.* But yet for remedy and advice, we must know, that Gods mercy doth not destroy his justice. Where you have a glorious discovery of Jehovahs back-parts, *Exod.* 34. 6.7. this is among, *That will by no means cleer the guilty, visiting the iniquitie of the fathers upon the children, and upon the childrens children, unto the third and to the fourth Generation.* Hear what is written, *Deut.*29.19.20. *And it come to pass when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkness to thirst: the Lord will not spare him; but then the anger of the Lord, and his jealoustie shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot his name from under heaven.* O it is a fearfull thing to sin against the riches of Grace. *Rom.*2.4.5. saith *Paul* there, *Despisest thou the riches of his goodness, forbearance and long-suffering, not knowing that the goodness of God leadeth*

leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgement of God. It is a sign such souls are not partakers of mercy, which are upon Gods mercy bold to sin. O hard-hearted soul, thou art telling of Gods mercy; why dost thou not tell of his Justice? the Apostle tells thee, *The Lord Jesus shall be revealed from heaven, with his mighty Angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; Who shall be punished with everlasting destruction, &c.* 2 Thes. 1. 7, 8 9. Be ye perswaded therefore before the sealing time, before the Lord hath sworn against you, to accept of Christ, and to take heed of hypocrisie, and that ye be not found naked; lest this Sentence be heard, and Commission given by the King for your execution to his Servants.

And so we fall upon the second branch of the circumstantial part of this Commission, the persons commissionated, *his Servants. Then said the King to his Servants.* These Servants are certain instruments which God makes use of, some in this life, some in the life to come. 2.

The Servants which God makes uſe of here on earth to binde hand and foot, &c. are Firſt, Miniſters; theſe are Gods high Commiſſioners to binde and to looſe, *Matth.* 18. 18 *Verily, I ſay unto you, Whatſoever ye ſhall binde on earth ſhall be bound in heaven, &c.* It is true, it is properly the work of the Church. But the Miniſters are appointed of God for the doing of the work. I will give you the words of Dr. *Fulk* in his Annotations upon the *Rhemiſts* Teſtament, upon 1 *Cor.* 5. 4. in anſwer to that paſſage pretended to be taken out of *Chryſoſtom* upon thoſe words, *Tell the Church*, Matth. 18. *Complain to the Church, that is, to the Prelates and Preſidents thereof*: ſaith he, *The authority of Excommunication pertaineth to the whole Church, although the judgment and execution thereof is to be referred to the Governors of the Church, which exerciſe that authority as in the name of Chriſt, ſo in the name of the whole Church to avoid confuſion.* So he. *It is a ſad buſineſs to be bound by thoſe Servants of the King of Heaven.*

Secondly, Magiſtrates are executioners too of Gods vengeance; *They bear not the ſword in vain.* Rom. 13. 4. *For he is the Miniſter of God, a revenger to execute wrath upon him that doth evil*, in the ſame verſe. When people

people will not take warning by Gods Miniſters words, nor by his judgements on others: God ſuffers them to fall into the hands of Magiſtrates, who have places of pain and ſhame, Gaoles, *Bridewells*, ſtocks, whipping-Poſts and Gallowſes. Theſe bind neck and heels alſo in Gods name, and as his Servants.

Thirdly, Military men, which have the ſword of war in their hands, are Gods Servants. *Aſſur is the rod of Gods anger, and the ſtaff in his hand is Gods indignation.* God ſends ſuch, and gives them a charge *to take the ſpoil, and to take the prey, and to tread down the people of his wrath as the mire of the ſtreets*, Iſa. 10. 5, 6.

Theſe are moſt terrible of all; for firſt, they do not uſually proceed ſo regularly as either of the former. Miniſters have a word to proceed by, and Magiſtrates have Laws; but weapons know not laws; *Will* is the rule, if not rage, or deſperate fury uſually. *Aſſur hath not God in his thoughts, when he goeth to deſtroy and cut off nations not a few*, Iſa. 10. 7. *Arma neſciunt leges.*

Secondly, their Bindings have much cruelty, their Language is more terrible, they are people of a fierce language; Cut their ſkuls, cleave their heads, even when I ſhould

have thought a reproof had been enough, have I heard from these Sons of *Mars*; for so have I heard them stile themselves in a bravado. I intend not to dishonour the Imployment; we have found much of God in many of them of latter times. But yet they are the most dreadfull Servants of the Lord.

Fourthly, God hath binding Angels both good and bad. *Herod* is smitten by an Angel of the Lord, *Acts* 12.23. And 185 thousand are killed in one night by an Angel of the Lord, 2 *Kings* 19. 35. And the souls of ungodly men shall be bound by these binders, and tormented. Yea, Devils are let loose often by God, to do mischief, and to plague such as will not put their trust in God; and others also sometimes for their tryal, as *Job*.

You see then this Doctrine,

Doctr. *God hath servants everywhere fitted to execute vengeance, when he is pleased to give them the word of command.*

This Doctrine is from the second circumstance, *Then said he to his servants.*

You shall finde, when the Lord had a purpose to destroy *Ahab*, the Devil is ready, and takes

takes a Commiſsion from the Lord, *to be a lying ſpirit in the mouth of all his Prophets.* 1 *Kin.*22.20,21.

The Reaſon is, All creatures are the Lords ſervants, and he can command and make them to do his will, even the meaneſt and worſt of them. Frogs, Lice, Flies, Rivers, Fire, yea the ſnuff of a candle, the tile of an houſe, a crum of bread; God can eaſily impower to the deſtruction of man. *Reaſon.*

Learn therefore in the firſt place, that God wants not means to puniſh wicked men. He hath ſervants in every place to ſpeak to, a rod in every corner to make uſe of. *Uſe* 1.

VVo therefore to all ſuch, as either regard not his grace, or abuſe it with their bold hypocriſie, or any other way. 2.

But next and laſtly, for this point; Be exhorted to dread his power, and ſpeedily to turn to him by Repentance. 3.

For now the door of Heaven ſtandeth open; the means of grace laſteth; deſpiſe them not. We have power more then ye are aware of: deſpiſe us not. The Lord will own what his Servants do, for he hath bidden us do what we do. Though we walk in the fleſh, we do not war after the fleſh. For *the weapons of our warfare are not carnal, but mighty through God to the pulling down of* *Mot.* 1.

ſtrong holds, 2 *Cor.* 10.4,5. And again, *Having in readineſs to revenge all diſobedience*, *ver.*6. So little account as ye make of our binding by word and Ordinances, it is terrible, and will be found to be ſo at laſt.

But Secondly, for a ſecond *Motive*; Vengeance cometh ſuddenly, unexpectedly, if it be not prevented. I ſhould inſiſt upon this matter as it is a Motive; but it leads me to the third and laſt branch of the Circumſtantial part of my Text, from the word, *Then. Then the King ſaid to his Servants.* That is, preſently upon Conviction followeth execution. Or then, that is, when Gods time is come; Or then, that is ſuddenly, unexpectedly.

The laſt Circumſtance.

From whence we may learn this moſt certain Oracle of Truth,

Doctr. *When Gods time is come, when the conviction is paſt, ſuddenly and unexpectedly ſhall vengeance ſeize upon hypocrites and ungodly men.*

So the Flood came on the world; *They were eating and drinking, marrying and giving in marriage, untill the day that* Noah *entred into the Ark: and knew not till the Flood came*

and

and took them all away, Matth. 24. 38, 39. God ſeems ſometimes to delay, to be ſlow; but it is not ſo. The Lord is not ſlack concerning his Promiſe, nor concerning his Threats neither, as ſome men count ſlackneſs, 2 *Pet.* 3. 9. Neither is he raſh or haſty, he uſeth deliberation, he giveth time, he calleth, he ſtretcheth out his hand, he will be refuſed, diſ-regarded; his Counſel muſt be ſet at nought before, *before fear cometh as deſolation, and deſtruction as a whirlwinde.* Read *Prov.* 1. 24, 25, 26. 27. Yea, all the day long he will wait, and ſpread out his hands unto a rebellious People, which walketh in a way that is not good, after their own thoughts. *Iſaiah* 65. 2. But when Gods time is come, the time ſet of old, then cometh ſorrow, *as upon a Woman in travell.* For *when they ſhall ſay, peace and ſafety, then ſudden deſtruction cometh upon them,* 1 *Theſ.* 5. 3. Then out-comes Gods wrath with a vengeance. The ſword without, and terrour within, ſhall deſtroy both the young men, and the virgins: the ſuckling alſo with the man of gray hairs.

Then ſaid the King unto his Servants.

That is, when God hath given time. 1.

When mens ſins be ripe. 2.

And when ſecurity ſeizeth on ſinners. 3.

4. When it is moſt for Gods glory, and Honor to deſtroy his Enemies, and get him a name by making bare his arm.

5. When it will be moſt for his Churches good, then, then, and not till then will the Lord be ſeen in the mount of bleſſings for his People, and plagues on his Enemies. Thus you ſee the Lord hath a Then for his works of juſtice. And (to digreſs a little) ſo he hath alſo a then for his works of mercy and grace, truth and faithfulneſs. Yea, the very putting off of his plagues, is of his goodneſs and Grace. *He is long ſuffering to us ward, not willing that any ſhould periſh, but that all ſhould come to Repentance:* as in the forenamed 2 *Pet.* 3. 9. But when he ſeemeth to deferr his mercies, he doth it as he doth all things elſe, according to the Counſel of his will. His will is a wiſe will, it is guided by Counſell. Tis true, his wayes ſeem ſometimes to be full of contradictions, and his promiſes of delaies; But there is a myſtery in all Gods workings, which we muſt learn more and more to underſtand. The only way is, to delight our ſelves in him and we ſhall (be ſure to) have our hearts deſire. It is *vox vere Chriſtianorum*, a ſpeech fit to proceed out of the heart and mouth of a Chriſtian,

tian, to ſay *The will of the Lord be done.* I am as he is, and my will as his is, and my times when his are. And be ſure he can as well ceaſe to be God as miſs opportunities to do his People good. *Davids* times are in Gods hands, and *Pharaohs* times are in Gods hands. The Lord hath a Then, a time for every thing, even for the very falling of a ſparrow to the ground. *Voluntas dei neceſſitas rei*, for actions and circumſtances. But to the matter; when the time is come, then moſt certainly it ſhall not be well with the wicked.

Therefore, it is not good to be careleſs of the judgements of the Lord., which you hear mention of daily. It is good for you to take warning; otherwiſe, God may take you napping in your wickedneſs. Then nothing will profit you in that day. Riches profit not in the day of wrath, *Prov.* 11.4. There will a time come when all the riches in the world ſhall not do you one half-pennies worth of good. I will read to you *Ezek.* 7. 19. *They ſhall caſt their ſilver in the ſtreets, and their gold ſhall be removed; their ſilver and their gold ſhall not be able to deliver them in the day of the wrath of the Lord.* They had a Proverb in *Iſrael, The days are prolonged, and every viſion faileth.* But, ſaith the *Uſe.* 1.

the Lord (you may finde it, *Ezek.* 12.22.) *I will make this Proverb to ceaſe, and they ſhall no more uſe it as a Proverb in Iſrael; but ſay unto them, The days are at hand, and the effect of every viſion*; and ver. 24. *For there ſhall be no more any vain viſion nor flattering divination within the houſe of Iſrael.* Tis true we have men of learning that are otherwiſe minded; I would be loth to throw dirt in in any mans face. Men of parts that are godly, we cannot put a price high enough upon. But yet let me tell you, there are ſome men of great learning, which are the moſt miſchievous men in the world. Take heed of that generation of men, which though they have the teachings of *men*, yet not of *God*. *Theſe (as Jannes and Jambres withſtood Moſes) do reſiſt the truth, men of corrupt minds, reprobate concerning the faith.* 2 Tim. 3. 8. You are much the neer, ſure, to be told fair tales, and to be humoured in your vanity, and at laſt unawares to be overtaken with the *ſtorm* of Gods vengeance, while ye are *dreaming* of fair weather, when both you and your prieſts *fall into the Ditch.*

Uſe. 2. The next uſe of this point (and therewith I end;) Is it ſo, that the Lord hath *a then*, when he will aſſuredly puniſh, as indeed he he hath; and know (by the way) when God ſhall

shall cease to be God, then, and not before, shall wickedness unrepented of, go unpunished. Is it so (I say)? Why then in the fear of God consider and mark that counsel which is given, *Isaiah.* 55.6.7.8.9. &c. read the words your selves when you come home; I have not time; O seek the Lord, call upon him: O wicked folk, forsake your wayes; O unrighteous men forsake your imaginations. There are in that place great store of Admirable *Motives*, taken from the goodness of God, his readiness to be found, and to pardon; the height of *his* love, and thoughts thereof above *mens* thoughts of love and pitty. But to all that is there, let me add what is in my text, *Take him, bind him hand and foot, &c.* Go, get the *Wedding garment.*

But thou wilt say, *Where is it to be had?*

I *answer*; Go to Christ; behold he looks for thee; arise, *he calleth thee.* Say, *I come, Christ*; *I come*; *Lo I come*; *give power to do what thou commandest, and command what thou wilt; comprehend me O Christ, that I may apprehend thee.* Resolve never to give over; thou shalt have at last; For, *he that asketh, receiveth.* How can it be otherwise? He stands at the door and *knocks*, and if thou have

haye a heart to *open*, it is a ſign he is gotten into thy heart; *Fleſh and blood hath not done it.*

So farr of the circumſtances of the ſentence.

It remaineth that I ſhould ſpeak of the ſubſtance of it; But the time is run out.

The

The Tenth Sermon.

Matth. 22. 13. 14.

Then ſaid the King unto his Servants, Bind him hand and foot, and take him away, and caſt him into outer darkneſs; there ſhall be weeping, and gnaſhing of teeth. For many are called, but few are choſen.

THeſe *verſes* now read unto you (as hath been formerly ſhewed) do contain in them, the Commiſſion given by the King, for the execution of that unworthy profeſſor, that was gotten in among Gods People, and had no Grace in his heart: which is the third particular, firſt noted

noted to be in this laſt head. *viz. The proceeding of the Lord againſt the unworthy Gueſt.*

We have ſpoken already of his *charge*; and that, both of the *matter* of it, that he *came into the marriage without a wedding garment*; and alſo of the *manner* of the Lords dealing with him, calling him *friend* by an Irony. As if the King ſhould ſay, *Friend, what make you here? I ſee you pretend to be one of mine; but how is it that you come in hither not having a wedding garment?*

We have alſo ſpoken, Secondly, of his Conviction, *and he was ſpeechleſs.*

Thirdly, We have begun to ſpeak of his execution, out of theſe *verſes* now again read unto you. In which we have noted

Firſt, The Commiſſion it ſelf in the 13. *verſe.*

Secondly, The ground or reaſon of it, *ver.* 14.

Again in the *Commiſſion*, we have obſerved, and fully handled, the *circumſtantial* part of it; And are now (the Lord aſſiſting) to proceed, and to ſpeak of the *ſubſtance* of the Commiſſion, out of theſe words, *Bind him hand and foot*, &c.

Wherein two things are ſet forth.

First, The manner of his puniſhment: *bind him hand and foot, and take him away, and caſt him into outer darkneſs.*

Secondly, The condition of this poor wretch under his puniſhment, ſad enough, wofull enough, in theſe words, *There ſhall be weeping and gnaſhing of teeth.*

We will begin with the *manner* of his puniſhment, laid forth under a continued *Metaphor*, taken from the manner of dealing uſed among men with groſs and heynous offenders, who being found *guilty*, are manacled, fettered, and ſeparated from the ſociety of men, and caſt into ſome dark dungeon, there to lie and dye, and never to come out thence again.

Under which words, Chriſt ſets forth the *future* condition of all wicked men and women; to wit, that they ſhall be caſt into *Hell*, where they ſhall lie *weeping and wayling, and gnaſhing of teeth*, not only as long as the Sun and the Moon endureth, but as long as God ſhall be God.

In three degrees of miſery, is this puniſhment of ungodly men here deſcribed unto us.

Firſt, *Bind him hand and foot*, that is, Tye him faſt, chain him up, let him not eſcape by any means.

Secondly,

Secondly, *Take him away*, that is, carry him hence from my gracious presence: Let him never see my face more, nor come among my servants; Let him never sit with my pretious Saints more; Separate him from the communion and society of my faithfull ones; *Depart thou cursed cateiffe, (*saith God*) thou caredst not for my people, or mine Ordinances, on Earth: and therefore now thou shalt not be troubled with them.*

Take *him away, and cast him into outer darkness*; Here is a third degree of misery. Let him go like a Castaway, as he is, as one good for nothing; cast him away: For men do not use to cast that away which is good for any thing. But here is an *aggravation* of this third degree of misery, *cast him into outer darkness*, that is, into *Hell*. Into (*outer*) *darkness*; that is, out from God, and out from his Church; For, with *God* is light, and in his *Church* is light: But out of Gods presence, and out of the Church, is darkness.

Note. Therefore note by the way, That *To be cast out of the Church here, is a degree of that outer darkness that ungodly men shall be cast into hereafter.* So some understand *Mat.* 8. 12. *Many shall come from the East and* *Calvin.* *from the West, &c. But the children of the*

Kin dom

Kingdom ſhall be caſt out into outer darkneſs; that is, *Gentiles* ſhall become Members of the Church; and the *Jews*, called the children of the Kingdom, becauſe they were ſo then, ſhall be exiled, and caſt into a dark and dead frame of Spirit, as uſually ſuch are, as are juſtly excommunicated, if Gods phyſick work not with them to their humiliation and repentance.

Now, We will gather ſome ſhort leſſons, from theſe particulars thus opened.

And the firſt ſhall be,

That ungodly men ſhall not eſcape puniſhment. Doct.

The Reaſon is, becauſe they are bound as it were hand and foot. God hath ordained Bands and Chains to bind wicked men withall; They are bound with a threefold Cord which is not quickly broken; Beſides the Chains and cords, which God binds wicked men withal, to Hell torments, there is a threefold Cord to bind them with in this life.

Firſt, The Cord of Gods Decree. *Jude's* Epiſtle, *ver.* 4. *Who were before of old ordained to this condemnation.* All the men on

Earth, or Angels in Heaven, are not able to break this Cord. There is alſo a bleſſed Cord which the Saints are bound with, *Rom.* 8. 30. *Moreover, whom he did predeſtinate, them alſo he called: and whom he called, them alſo he juſtified; and whom he juſtified, them alſo he glorified.*

The uſe that we may make of it is to bleſs God if we find we are not bound with that chain that the wicked are bound with: but with that fore-appointed for the Saints.

The ſecond Cord to bind men, is that, *Mat.* 18. 18. *Whatſoever ye ſhall bind on Earth, ſhall be bound in Heaven.* This Church binding is the ſecond, with which men are bound. And for my part, I would not lie under the juſt cenſure of a well-ordered Church, for the whole World.

The reaſon is, becauſe the Scriptures being true, whom the Church binds on Earth, God binds in Heaven.

There are three acts in this binding; God acts firſt and laſt, and the Church in the middle. God acts firſt in giving rules to his Church to walk by. The Church acts by thoſe rules which God hath given; and are like *Levi* which knew not father nor mother. And this acting of a Church, carrieth more in it, then the reproof of one Godly man,

(though

though a publick Preacher) becauſe of the Authority which the Lord hath given to his Church. And then thirdly, God acts in confirming in Heaven what the Church regularly doth on Earth.

There is in the Church, uſe of ordinary and common brotherly admonitions and exhortations; with this Cord the People of God bind one another to the Lord. So, *Heb.* 3. 12. *Take heed brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it called to day, leſt any of you be hardned through the deceitfullneſs of ſin.* And therefore all the People of the Lord ſhould look upon this work as a duty: and when it is performed, it ſhould be looked upon as a mercy from the Lord to tie us cloſer to him. Beſides this, ſometimes the unruly are to be warned, and deſired to forbear from communicating with the People of God. This is as it were the trial of Leproſie: We uſually call it ſuſpenſion from the Lords Supper: and it hath its uſe as a cord to bind men to the good behaviour, or to diſcover their Spirits.

But in the laſt place, there is excommunication, which is to be done by the officers of the Church, as in the name of Chriſt, ſo in the Fulk on 1 Cor. 5. *Sect.* 3. *Rhem. Teſt.*

name of the Church and People, to avoid confuſion. I had rather call it a binding then a cutting off; Becauſe it is an Ordinance of the Lord to be uſed for the good of an offending brother. 1 *Cor.*5.5. *That the ſpirit may be ſaved in the day of the Lord Jeſus.* And we find that it was ſo, by Gods bleſſing to the *inceſtuous Corinthian*, 2 Cor.2.6,7. *Sufficient to this man is this puniſhment* (or cenſure) *which was inflicted of many. So that contrary-wiſe, ye ought rather to forgive him, & comfort him, leſt perhaps, ſuch a one ſhould be ſwallowed up with over much ſorrow.* This is a ſtrong Medicine, by which a fallen brother groſly, and that is hardned in his ſin, may yet be recovered. And if it do not, then he is thereby bound over to everlaſting burnings. Tis true in ſome ſence they are ſaid to be cut off from the Church; namely in a threefold reſpect.

ἐπιμέλια.

Perk. Caſes of Conſcience.

First, They are excluded from Communion with the Church by the cenſure of the Church.

3. *Queſt.* of the 8*c.*

Secondly, From God; for what the Church rightly doth on Earth, God doth in Heaven; If the Church bind on Earth, God binds in Heaven, (and ſo for Looſing alſo.)

Thirdly, In regard of themſelves for a time; they are cut off, becauſe they want the power

power and efficacy of the ſpirit, untill they be throughly touched with repentance, and begin as it were to live again. Take heed ye that are bound with this Cord of God and his Church, and labour to be unbound again.

There is a third Cord, wherewith men are bound even in this life; and that is the Cord of Conſcience; As this unworthy Gueſt here was bound, he had not a word to ſay for himſelf. He was bound hand and foot; he was haltered (as it were) that he could not ſtirr. So *Judas* was ſo haltered with the Cord of his Conſcience, that he could not chuſe but halter his neck too; *For he went away and hanged himſelf*, Mat. 27.5. This is a ſad Cord when God is pleaſed to make uſe of it. O when a mans Conſcience ſhall tell him, *that he hath no part nor portion in this buſineſs, that his heart is not right in the ſight of God,* (as *Peter* told *Simon Magus*, Acts 8. 21.) *that he is in the Gall of bitterneſs and bond of iniquity:* This will be black News to that poor wretch whoſoever he be.

Friends, you are crank and merry; but look on this cooling carde; ye are fart on to the hearing of this ſad ſtory told by your conſciences to you, that ye are the Enemies of God.

And note hereupon, that men come not to be bound with this Cord by and by: they uſually come to a high degree of ſin firſt. They do the ſame things, and commit the ſame ſins for which they judge others. *They deſpiſe the riches of* [*Gods*] *goodneſs, and forbearance, and long ſuffering*; They have hard and impenitent hearts; in a word they ſin with a high hand againſt Conſcience; and begin to be careleſs and fearleſs and deſperately ſecure: And then commeth this Cord of the Lord, this whip of Conſcience; *Judas* his Cord I may call it. Read 1 *Theſ.* 5. 3. *For when they ſhall ſay peace and ſafety, then ſudden deſtruction cometh upon them as travail upon a woman with child, and they ſhall not eſcape.* Such fellows come in ſometimes among the People of God, to make a faction, and to do miſchief. *But though hand joyn in hand, the wicked ſhall not go unpuniſhed. Prov.* 11. 21. But they are bound together to be the Servants of ſin, ſhall be bound with Cords which ſhall not be broken. It is ſtoried of *Julian* the Apoſtate, That, after all his wicked behaviour againſt the Chriſtians, he was ſtrock (in a battle) thorow the left arm, into the ſhort ribbs, with a dart or Javelin: in pulling which out and caſting it into the air with his blood, he uttered theſe blaſphemous

blaſphemous words (being bound with this Cord of Conſcience I am now ſpeaking of) *Thou haſt overcome me O Galilean.* Zoſimus. lib. 6. cap. 2. aud Theod. lib 3. cap. 25.

The ſecond particular is in theſe words, *Take him away.* Hence obſerve,

That it is a great puniſhment to be ſeparated from God, and from the comfortable ſociety of Gods People. *Doctr.*

It will be a principal part of the puniſhment of ungodly men hereafter, to be turned out, to be bid to depart, and get packing from God and his People. *Mat.7.23. Depart from me ye that Work iniquity.* Mat.13 ver 30 and 41. The tares muſt be bound in bundles, that is, as Chriſt himſelf expounds it, *the Angels ſhall gather out of his Kingdom, all things that offend, and them that Work iniquity.* They muſt out of Gods Kingdom, there is no place for them, they muſt depart. And ſo *ver.* 49. of that ſame *chap. The Angels ſhall come forth, and ſever the wicked from among the juſt.* And Mat.25.32. *And he ſhall ſeparate them one from another, as a ſhepherd divideth the ſheep from the Goats.* and ver.41. *He ſhall ſay to them on the left hand, depart from*

me ye curſed, &c. they muſt depart; upon which place (ſaith one, whom I heard many years agone) Methinks, I hear theſe Caſt-awayes pleading, and begging, to this effect. O Lord, If we ſhall not ſit down with *Abraham, Iſaac and Jacob, in thy Kingdom*; if we ſhall not ſit on thrones; yet let us ſtand in thy ſight, though but at the door, or let us but peep into the preſence of thy People. No (ſaith God) depart, ye ſhall not ſee my face, get out of my ſight: Ye ſhall not ſtand *in the congregation of the righteous*; Ye ſcorned them once, ye ſhall not be troubled with them now; Depart. Yet may theſe poor wretches ſay, if we muſt needs depart thy preſence (O God) and be thruſt out from thy People; yet remember, we are thy creatures O Lord, and bleſs us before we go; No (ſaith God) *depart ye curſed:* Away with my curſe upon your back. Why yet Lord (may they ſay) ſend us to ſome ſilent Corner, where we may lie only under the *pœna damni*, or diſſolve us to nothing out of which we were taken. No; that ſhall not be granted neither, *Depart into fire.* Happy ſhould they be if they might ceaſe to be: but they muſt depart into hell torments. Yet is this all. Heare one imaginary petition more to ſet forth the truth of the future condition of

of ungodly men, *Lord, how long? Lord, how long?* Let it be but a thouſand years (may they ſay) or if that cannot be obtained, yet but as many years as there be ſtars in heaven, drops in the Sea, ſands on the ſhore or under the Seas; and let us come out then. No; It is *everlaſting fire.* (O rocky heart tremble!) But yet once more. Muſt we depart, and be accurſed, and be in fire, and that eternally? Yet Lord (may they ſay) let us have a little good company to help wear along that which ſhall be without end. No; *Depart from me ye curſed into everlaſting fire prepared for the Devil and his Angels.* Ye could not abide good company when ye lived on earth; ye ſhall have Devils inſtead of them now. God ſhall be glorified in his Saints, *becauſe they received his teſtimony:* but ye would not; therefore ye muſt not be their Companions. Ye accounted them a burden to you, the off-ſcowring of all things; ye would not joyn with them, ye caſt them out of your Counſels, not only wickedly, but unjuſtly, yea againſt all reaſon: Now ye ſhall never have the comfort, honour, or happineſs to ſee one of their faces more. Devils, and Reprobates (ſuch as your ſelves) ſhall be your companions, for the increaſe of your eternal torture and torment.

A word for application of this ſecond particular from the word *(depart.)* We may learn how to judge of them that have hearts ſeparated from Gods People and ways now; they are in *Simon Magus* his condition, mentioned *Acts* 8.21. Wicked men are the men of their delight; and this is their puniſhment already, and will bring the other mentioned in the Text; they ſhall be taken away, and caſt away; which is the next, *viz.* the third degree of miſery in the puniſhment of ungodly men.

Doctr. Learn therefore, *That all wicked men, are a company of Caſt-aways, a ſort of good for-nothings.*

All that have not made God their portion, nor have the Spirit of the Son, are good for juſt nothing: and therefore, as that which is nought-worth, they ſhall be caſt away.

They themſelves, and all that they poſſeſs, though never ſo much, are under a Curſe, and ſhall be made to drink the water of jealouſie. *Riches avail not in the day of wrath,* Prov. 11.4. They are curſes to a wicked man, who is an accurſed Caſt-away. *Curſed in the City, and in the Field, in his basket, and in his ſtore,*

in

in the fruit of his body, and of his land, the increaſe of his kine, and the flocks of his ſheep. Curſed when he cometh in, and curſed when he goeth out. Curſing, vexation, and rebuke ſhall follow him in all that he ſetteth his hand unto. Deut 28. 16. to the 21. *ver.*

For, A graceleſs man (to uſe a Country phraſe) is an unlucky fellow. It is a bleſſing properly to a godly man, that whatſoever he doth, it ſhall proſper, *Pſal.* 1. 3. Again, a graceleſs man makes the naked creature (without an eye to the Creator) the foundation of his happineſs; like a fooliſh man that hath great ſtore of birds in his field, and becauſe they have pitch'd in his field, he accounts them all his, not conſidering that they will riſe and flie away, when he comes neer to them to take them.

So will all that wicked men have, wherein they put their confidence; when God comes to have to do with them, it will appear that they, with all that they have, are good for nothing but to be caſt away.

But yet, Pleaſe your ſelf with your notions (may ſome ſay) as long as you will. Theſe nothings as you call them, and theſe caſt aways, are often in great proſperity, when the godly and happy (ſo called) are in adverſity. *Object.*

I *anſwer*, This was indeed *Davids* temptation, *Sol.*

tation, *Pſal.*73.12. *Behold theſe are the ungodly who proſper in the world; they increaſe in riches*; and hath formerly been, and at this preſent is, even mine alſo; the ſhameleſs impudency, and yet continued proſperity of ſome among you, are both ſo continued: yet truly I do believe that Adverſity is never truly evil, nor proſperity truly good. For wicked men ſhould not have any proſperity, if it were good, nor righteous men adverſity, if it were truly evil. Here now is a place for faith, *and bleſſed is he that believeth*, Luke 1.

Object. *But yet ſometimes wicked men are imployed by God for the good of his Church, as Cyrus was, &c. Therefore they are not altogether good for nothing, or caſt aways.*

Sol. I *anſwer*; God makes uſe of Devils ſometimes (as of wicked men) for his own glory. But my meaning is, that no good ſhall ever come to themſelves by any thing that they do, *Iſa.*10.12. *Wherefore it ſhall come to paſs, that when the Lord hath performed his whole work upon Mount Zion, and on Jeruſalem; I will puniſh the fruit of the ſtout heart of the King of Aſſyria, and the glory of his high looks.* So this is the ſum of all; Let wicked men do what they will, or ſeem to be uſefull to others never ſo much, or be made uſe of

of by God (as ſometimes they are) yet they ſhall never do themſelves good; they are Caſt-aways, they ſhall be like the chaff which the wind driveth away, &c. *Pſal.* 1. 4. And nothing that they have ſhall proſper with them. And at laſt they ſhall be caſt away quite from God, & all (even) ſeeming happineſs into outer darkneſs, which is the puniſhment it ſelf, and comes now to be ſpoken of. *Caſt him into outer darkneſs*, that is into Hell-fire, everlaſting fire, as it is called. *Matth.* 19. 8, 9.

Hereupon a Queſtion may be moved, how Hell, where there is ſaid to be fire, can be a place of darkneſs, ſeeing it is the property of fire to give light; and light and darkneſs are contrary. Divers reſpects.

To which I anſwer, that the place of torment, prepared for the reprobate, hath in the Scripture divers names in divers reſpects; as in regard of the grievous pain there to be endured, it is often compared to fire; ſo *Matth.* 13. 4. 2. *And ſhall caſt them into a furnace of fire:* and *Luke* 16. *ver.* 23. The rich man is ſaid to be in hell in torments: and *ver.* 24. *to be tormented in the flame.* And the wrath of God, to be poured on the damned in Hell, is ſo vehemently and frequently ſet forth by fire, as that many both ancient Fire.

and

and latter do hold and write, that there is a corporal and visible fire there; *Augustine, Jerome, Ambrose, Chrysostom, Gregory, Tertullian, Lactantius, Cyprian, &c.* And that the visible fire of Hell shall after the day of judgement, punish the damned corporally and eternally, without quenching it self, or consuming them. *Bilson.*

But I wave this. In regard of the uncomfortableness of a Hellish condition, it is compared to darkness, yea to outer darkness, which is most remote from light. *Calvin* upon *Matth.* 8. 12. saith, that by darkness, Metaphorically, the Scripture understands horrid sadness, which neither in words can be expressed, nor in perception comprehended in this life. For in that place there is a comparing of the sad condition the *Jews* should be in (upon Gods departure from their Nation) with Hell; and they are threatened with outer darkness, that is, unspeakable sadness, in allusion unto Hell. And so in Scripture *light* is taken for *joy* and *fulness of consolation*: as *Psal.* 97. 11. *Light is sown for the righteous; and gladness for the upright in heart.* And heaven is said to be the inheritance of the Saints in light.

Darkness.

Metaphoricè autem per tenebras Scriptura horrendum mœrorem designat, &c. Calv.

But I hasten to the Doctrine, and this it shall be;

That

That unſpeakably unconceivably, ſad and woefull will the ſtate of all ungodly men be after death. Doctr.

It muſt needs be ſo; for God will ſute mens condition to their frame of ſpirit, and diſpoſitions here. Outer darkneſs for lovers of darkneſs; for ſo are wicked men, *John* 3, 19,20. Men are ſaid there *to love darkneſs rather then light, becauſe their deeds are evil.* Outer darkneſs for workers of darkneſs; ſo wicked works, are called works of darkneſs. *Rom.*13.12. *Let us therefore caſt off the works of darkneſs.* And the unfruitfull works of darkneſs. *Epheſ.*5.11. *And have no fellowſhip with the unfruitfull works of darkneſs.* And outer darkneſs for the children of the Prince of darkneſs. *Reaſon.*

And ſo on the contrary ſide, they that are the children of *light* here, ſhall be the inheritors of light hereafter. They that love light here, ſhall enjoy light there: For there ſhall be a ſuitableneſs of condition to the frame of Spirit and converſation here.

So the Doctrine is evident, That ſad and ſorrowfull enough, will be the eſtate of wicked men, that live in darkneſs here, becauſe it will be their portion hereafter.

And

Uſe 1. And therefore in the firſt place let it teach us, That their condition muſt needs be miſerable, that are now the children of darkneſs. The *Egyptian* palpable darkneſs (mentioned, *Exod.* 10. 21. *even darkneſs which might be felt*) is no way comparable to the condition of the damned. So that if there were no other thing, but this diſconſolateneſs, and privation of God and all good, this *pœna damni*: wofull will be the eſtate of wicked men, that depart this life in the dark eſtate of unbelief, or live here in the darkneſs of ſin and wickedneſs, or are in darkneſs any other way.

Uſe 2. I would adviſe you (God own it for his mercies ſake) to take heed (as ever you look or deſire to eſcape this ſeparation from light and comfort into outer darkneſs:) that ye take heed of all thoſe other darkneſſes in this life which are the forerunners of that. Particularly, take heed of living *in the darkneſs of ignorance*. The ſoul without knowledge cannot be good. Take heed of the darkneſs of unbelief, *He that believeth not, ſhall be damned. He that hath not the Son, hath not life*; nor never ſhall; he is in darkneſs; he receiveth not the record that God gave of his Son. Take heed of the darkneſs of ſin, of the works of darkneſs, *of the unfruitfull*

Prov.

Mark 16.
1 Joh. 5. v. 12.
Rom. 13. 12.
Eph. 5. 11.

fruitfull works of darkneſs, as they are called; but they are not only unfruitful to good, but very pernicious.

Laſtly, Take heed of that ſtate of outer darkneſs in this life, to wit, to be out of the Communion of the Church. They that live not in fellowſhip with Gods Church on Earth, are not like to live with them in Heaven. This is down-right; weigh it well. weigh it the more, becauſe the way is full of errors that leadeth to death.

You ſhall have what remains, in the Afternoon.

The eleventh Sermon.

Matth. 22. *ver.* 13. the latter part.

There ſhall be weeping and gnaſhing of teeth.

THe Point that we were in handling, was, The ſubſtance of the Commiſſion given for the execution of this unworthy Gueſt, as it is in this 13. *ver.* We have noted two things therein.

Firſt, the manner of his puniſhment.

And

And Secondly, The condition of the man puniſhed.

The former hath been diſpatched in the forenoon. And many ſhort notes have been given you of it.

As 1. That ungodly men ſhall not eſcape puniſhment, from the words, *Bind him hand and foot.*

2. That it is a puniſhment to be ſeparated from God, and from the comfortable ſociety of his People; From theſe words, *and take him away.*

3. That all wicked men are a company of Caſt-aways; From theſe words, *Caſt him out.*

Fourthly, That unſpeakably, unconceiveably ſad and wofull will the condition of ungodly men be after death; From theſe words, *outer darkneſs. Caſt him into outer darkneſs.*

Now it remaineth, that ſomething be ſpoken of the condition the Party puniſhed ſhould be in under this puniſhment; or a deſcription of the place into which he was caſt, which is here intimated to be a place *of weeping and gnaſhing of teeth.* The former words of the verſe, do but ſet forth the puniſhment of loſs, but this the puniſhment of ſenſe. *Weeping* doth uſually attend upon pain, *Pœna damni, pœna ſenſus.*

ſorrow, calamity; but *gnaſhing of teeth*, imports great tribulation, and anguiſh. That ſorrow which is ſet out by *gnaſhing of teeth*, is a great ſorrow. It ſhews great torment, agonies, and pains to be the portion of ungodly men. This little portion remained intended for the forenoon; but time prevented the delivery of it then. Therefore take it now in theſe words,

Doctr. *The torments which wicked men ſhall endure in the world to come, will be very grievous and terrible.*

This point is evident from the effects thereof, *weeping and gnaſhing of teeth.* And we have other places beſides the Text to make good the Point; which I will read unto you.

As firſt, *Matth.* 13.50. *And ſhall caſt them into a furnace of fire; there ſhall be wailing and gnaſhing of teeth.* Cap. 25. 30. *And caſt ye the unprofitable ſervant into outer darkneſs; there ſhall be weeping and gnaſhing of teeth.* Luke 16.23. *And in Hell he lift up his eyes being in torment.*

Reaſ. 1. And it muſt needs be ſo; For firſt, *They ſhall be rewarded according to their works of diſobedience, and hardneſs of heart and impenitency.*

penitency. Rom. 2 4. to the 7. ver. *God will render to every man according to his deeds.* The weight of this reason lies upon the justice of God: who can as well cease to be, as forbear to torment unto eternitie all ungodly men.

The torments of the Damned must needs be great in Hell, because there they shall have the full vials of Gods wrath poured out upon them. *Isa.* 30.33. *For Tophet is ordained of old, yea for the King it is prepared, he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord like a stream of brimstone doth kindle it.* The Lord here doth but fight with little parties, but then he will bring up all his Forces. Thats the day of wrath, and of the *revelation of the righteous judgement of God:* you have those expressions, *Rom.* 2 5. And likewise there in the same verse, you have this phrase of *treasuring up of wrath*, by hardness and impenitency of heart. All those expressions are very significant. Gods Justice here is covered; clouds and darkness are round about him, though *righteousness and judgement be the habitation of his throne:* but then there will be a discovery, a revelation of Gods justice. A man would think this were somewhat, and sufficient to discover God: the

D *Preston*, All things come alike to all.

Psa. 97.2.

drowning of the old World, the burning of *Sodom*, and the other Cities of the Plain, the killing of so many thousands at several times of his people in the wilderness (insomuch that of six hundred thousand only *Joshua* and *Caleb* were left alive to go over *Jordan*) the drowning of that glorious Army of *six hundred choſen chariots, and all the chariots of Egypt, and captains over every one of them.* Exod. 14.7. What do I talk? time would fail me to relate the terribleness of God in punishing sinners, the examples are so many in Scripture, & have been in all Ages; and yet all this is nothing in comparison of that day of the revelation of the righteous judgement of God. Here God maketh use of some particular judgements; but there *the full vials of his wrath shall be poured out.*

Thirdly, that torment must needs be great where there is no ease, no intermission, and of which there shall be no end. Not so much as one drop of water to cool the burning tongue of the rich man in hell, &c. *Luk.* 16. 24,25. he is tormented, and there is a gulf fixed; *out of hell there is no redemption*, Matth. 25.46. And these shall go their way into everlasting punishment, *Mark* 9.43.44. *The fire shall never be quenched, the worm dieth not.* Here men are partakers of many of Gods

gracious

gracious Vouchſafements, even ſuch as are his enemies. *God cauſeth his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt.* Though his Plagues upon *Pharaoh* were many and grievous, yet they were numbred and ended, and there were intervals, and reſpits. Here God doth not always chide, neither keepeth he his anger for ever. But then God will always chide, and will keep his anger unto all eternitie. Matth. 5. 45. Pſal. 103. v. 9.

Fourthly, it muſt needs be, that the torment of ungodly men muſt be inconceivably great; becauſe there muſt be a perfection or rather a finiſhing and conſummating of all things. All irregularities are ordered by the God of wiſdom and juſtice, to ſuch ends as ſhall be in the utmoſt end for his greater glory. Every thing keeps crying and moving, and ſeeking to be perfected. As trees and plants though they move not out of their places, as men and beaſts do, yet they ſpred their Roots to get nouriſhment. And gratious men run to and fro that their knowledge may be increaſed: and they are always *thirſting for God, even for the living God*, becauſe he is their life, and their perfection: and untill they come to his right hand, *where there is fulneſs of joy, &c.* they will not be quiet. And ſo the ambitious man hath never 4. Pſal. 42. ver. 2. Pſal. 16. v. 11.

honour enough, nor the covetous man wealth enough: So neither ſin puniſhment enough untill theſe times of wrath, and revelation of Gods juſtice, and the perfection of ſin (I know it is a harſh expreſsion) but this is true of all things, that they ſtrive to, and cry after their compleating. And this proves perfection in God, becauſe in him there is no motion in regard of his glorious eſſence. But yet he made all things for himſelf, even the wicked to periſh in the *evil day*: and therefore it muſt be ſo; the fulneſs of Gods wrath muſt be poured out in helliſh torments; elſe ſin ſhall not attain its end; beloved there is an end of the Work, and of the Worker: though ſinners intend not their damnation, yet *the wages of ſin is death*, Rom. 6 23.

Prov. 16. v. 4.

Finis operis & operantis.

And now we come unto the application of this point, of the greatneſs and intolerableneſs of Hell fire.

Uſe 1. And firſt it ſhall be to inform us, and that in a checking manner (for according to the homely proverb, It is better fear a Knave then kill a Knave) I ſhall endeavour to fire ye out of your ſtrong holds of ſin, as *Jude* adviſeth, 23. *ver.* of his Epiſtle. Others ſave with fear, pulling them out of the fire. I ſay, this is to teach us, that ungodly men have no cauſe to be ſo jocund as they be. O

they

they that tear it out in whole cloth (as we use to say) in the ale-bench corner, and are ready to throw the house out at window, and let their tongue walk through the earth: little do they think what is a brewing for them. *O consider this ye that forget God, lest he tear you in pieces, and there be none to deliver you.* All that befalls wicked men in this life, are but Gods warning peices: but in this day of *Weeping and gnashing of teeth*, ye shall know what belongs to Gods murthering peices. It would do ye no harm (O ye wicked great ones,) to read *Amos* 6. from the 1. *ver.* to the 8. There is a woe in that place pronounced to them *that are at ease in Sion, and trust in the mountain of Samaria: and so did put farr away the evil day, and cause the seat of violence to come neer, &c.* And yet all that is there threatned is but their going into Captivity, with the first, (that is speedily) and the removal of their banquet, though they had stretched themselves for it, *ver.* 7. Psalm. 50.

But Alas! What comparison is there between the punishment of a temporal captivity, and the torments of Hell (where most assuredly the Sparks and the Brutes of our times shall be brought)? Even no more then between painted fire, and fire indeed. Ye will not come neer Gods People now, the time

Luk. 16. ver. 23. time shall come, when ye shall see them afar of (as *Dives* saw *Abraham* afar of; and *Lazarus* in his bosome) and shall wish with all your heart that ye might come among them, and might be no longer tormented in that hellish flame. And let such as laugh at Gods word now, know, they shall weep out of his presence then. Woe be to you that laught now; *for ye shall mourn and weep,* Luk. 6. 25.

Use. 2. The Second use is of exhortation. Take heed that ye come not into this place of tor-

Mot. ment. I say take heed, and provide a hiding place from this storm. Consider, we desire to avoid bodily griefs and pain, Headaches, Toothaches, Agues, &c. If we be wise for the lesser, shall we be fools for the greater? There is reason (one would think) that we should be wise for our souls, and the things

Quest. that do concern eternity.

But how shall we do to avoid these torments, and this place of weeping and gnashing of teeth?

Answ. I *answer,* Take heed of unbelief, and disobedience. *Heb.* 3. 12. *Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.* Cleave to God by faith, labour to be obedient: for these practices shew that thou art escaped; and also love of the brethren.

The

The thing that I ſhall chiefly preſs, is, that ye would accept of the gratious offers of Chriſt, while they are going. Take heed *that ye be not hardned through the deceitfullneſs of ſin.* I do not teach you, that you can avoid and eſcape the wrath of God by your doings; but this I ſay, the work is done to your hand; accept of Gods love, and Chriſts merits, and all ſhall be well; *He that believeth and is baptized, ſhall be ſaved,* Mark. 16. 16. What ſhould keep from believing? ye have a commandment to believe; and ye have a promiſe, *That he that believeth ſhall be ſaved.*

Object. *But may ſome ſay, All ſhall not be ſaved, all are not elected; therefore ſome are commanded to believe a lye: for if they be commanded to believe that Chriſt died for them, and he did not (as he did not if they belong not to Gods election) then they are commanded to believe a lye.*

Sol. For ſolution and ſatisfaction, moſt certainly, every one that believes in the Lord Jeſus, and takes Chriſt offered in the Goſpel, ſhall be ſaved by him. He that believes Chriſt died for him, believes no lye, but a truth. And it is a ſin not to believe. And *John* 5. 40. Chriſt complains of the *Jews that they would not come to him that they might have life.*

They

They that do not believe ſhall be damned, they have made God a lyer, and their damnation is of themſelves. But yet, as there is Gods will of Precept; ſo there is his will of working; and he will call in all his elect. The Command of the word we ought to look after; and ſo to do, is a ſign of ſalvation. 2 Theſ. 1. 10. *When he ſhall come to be glorified in his Saints, and to be admired in all them that believe* (becauſe our teſtimony was believed among you) *in that day.*

voluntas approbationis & effectionis.

Here we have to deal with two ſorts of People.

Firſt, The prophane multitude; theſe ſay they have had a ſtrong faith from their childhood.

But let us talk with them a little. What Demonſtration can ye make of your faith? Have ye a Mean or medium. We will help you to one out of the 2 *chap.* of *James*, and that is Works, this will be a demonſtration of the Cauſe by the Effects; *If thou have faith, ſhew it*, make it out, *by thy works*, by thy carriage, and converſation. Love to the Saints will be another notable Mean or medium to make out a mans faith in Chriſt.

Therefore it is that they (to wit, the Cauſe and the Effect) are joyned together often, as Col. 1. 4. *Since we heard of your faith in Chriſt, and*

and of the love which ye have to all the Saints. If good People be your delight, and good men the men of your counſell; if you can ſay with *David, that ye have not ſate with vain perſons, &c.* If ye account religious perſons (as Chriſt did) *as your Brethren, and Siſters, and Mothers*; Why then hereby ye may demonſtrate your paſſage from death to life, *and that ye are born of God and know God.* And ſo theſe two Means or mediums will help ye well, if ye wil be true to yourſelves. If ye have a reſpect to all the Commandments; there's one. And if ye have love to all the Saints, that's the other. And therefore Soul, deceive not thy ſelf any longer. If thou have neither an obedient frame of Spirit to do Gods will, nor love to the People of God, thou haſt no faith. *Shew me thy faith.* But you will ſay, God knows my heart; what care I for you? I will not give an account to you. Yea but I ſay, thou are bound to give an account to me, and to every man *that asketh a reaſon of the hope that is in thee*, and that with meekneſs and reverence or fear. 1 *Pet.* 3. 15. But poor neighbours, it is plain, you have no faith in Chriſt; for ye are rebellions againſt the Lord, and deſpiſers of his People. The Lord pitty ye, and ſoften your hearts, *that ye may eſcape the wrath to come.*

Pſal. 26.

1 John 3. ver. 14. chap. 4. ver. 7.

The

The other ſort I have to deal with all, are ſuch poor Souls, as out of holy and bleſſed jealouſie, are ready to condemn themſelves, and to give ſentence againſt themſelves, and indeed againſt the truth. They know not whither ever they believed, they are afraid they have not. Never went a ſoul to hell that feared the want of faith, and breathed after it. Mat. 5. 3. and 6. *The poor in ſpirit, and the hungerers and thirſters, &c. are pronounced bleſſed.*

But you have ſaid, Faith muſt have its demonſtrations.

I *anſwer*, So they muſt, and ſo they have in thee, even in this thy emptineſs, and jealouſie, and groaning frame of ſpirit; O theſe groaning Souls are bleſſed Souls. Such a one was *Paul. Rom. 7. ver. 14.* to the end of the *Chapter*. Have a care; yeild not up your Caſtle, however it be with you, in your preſent apprehenſion. Learn of Chriſt, who though he cried, (*why haſt thou forſaken me?*) Yet held faſt his relation (*my God my God,*) Never diſown God; thats that the Divel would have.

There are but three things, all that may ſeem to be juſt cauſes ſo to do, as, 1. Deſertions. 2. Great afflictions. 3. Great ſins. Yet bear up againſt them all; neither of them

is a Medium ſufficient to conclude thy damnation. Neither of them are certain tokens of Gods being thine Enemy. *David* is a famous example for all three. *God did hide his face from him. And his afflictions were very many.* And what ſins in a Saint, comparable to his? And *Peter* denied, and did aggravate it with Curſing and Swearing, that he knew not Chriſt. To deſpair after a fall, is a greater fall then the fall. The main puſh, is, that perhaps thou haſt ſinned after knowledge: So did thoſe two Worthies, and yet they died in peace and honour. We muſt fortifie our ſelves after Relapſes eſpecially; yet a man may fall into the ſame groſs ſin after true repentance, as *Abraham* twice laid his wife open to adultery. But ſtill hold faſt by God, thou muſt be bold.

Calvin. Perkins. Capel. of tentations. P. 124.

The end of the 13. *verſe.*

The

The Twelfth Sermon.

Mat. 22. ver. the 14.

For many are called, but few are choſen.

NExt to the Commiſſion for the execution of the unworthy Gueſt (of whom ye have heard often, formerly) followeth the ground or reaſon of it : *viz.*, that howſoever this (condemned) man came into the Church by reaſon of an outward

outward call; yet he was none of Gods chosen ones, he was not of the number of Gods elect (as neither are many others (though called outwardly (as he was) to the profession of religion) because, *many are called, but few are chosen.*

But some may Object, (and indeed I find such a question in Mr. *Calvin, upon this Parable) If all be bid to come, and yet when men come they shall be rejected, and cast out for lack of a wedding garment: then who shall be saved? or is it in mans power to procure it himself?* *Object.*

To this I *answer*, that the Holy Ghost, intends not here to shew whence the garment is to be had, (for he that invites to the marriage, cloaths also. *Ezek.* 16.7 and 10. *v.*) But the scope is, to shew that such as are found in their sins, shall perish; not that the garment of righteousness and Salvation is to be found in any mans own Chest. God finds nothing in us, but miserable nakedness and filthiness: Neither are we any otherwayes reformed unto the image of God, but as we put on Christ. Therefore (I say) here is not a discovery or Doctrine of mans power to cloath himself; but of Gods Method in the work of conversion; who worketh that in the elect, which he commandeth *Sol.*

men to have. See *Calvin* in *Isai.* 1. *ver.* 16. His words are these as they are translated. *Now we know that the Spirit of God is wont to attribute that to men, which himself works in them, who is therefore said to pour clear water*, Ezek. 36. 25. Because repentance is a worke proceeding from him. So that (I say) if God that bids you come to Christs wedding, do not give you a wedding garment, it is a sign you are not one of his elect or chosen ones; For all are not that are called; *For many are called, but few are chosen.*

Now for the sence of the words; We are by called ones here to understand, not such as are effectually called, (as in sundry places the word is taken; among others, 1 *Cor.* 1. 24. where the Gospel is said to be the power of God unto called ones;) but here by being called, is meant only a partaking of an outward call; to wit, to hear of such a one as Christ was, and to joyn outwardly with Christians; either according to Law (I mean mans Law,) or according to custom, or the practice of our forefathers; (of which called ones, the greatest part, are but a rude heap of baptized Pagans and Infidels) or else, such as are Temporaries and Hypocricts, that have some common works of the Spirit,

Spirit; some fear of Hell, some taſt of the powers of the world to come: and yet are found to be reprobate silver. True it is, that such as are inwardly and effectually called, are likewise so called, and ought to joyn themselves with Gods People, and Will: But yet this is the summe, that many are so called outwardly, that yet shall perish everlastingly. The Next word to be expounded is the word (*chosen, few are chosen*) Whither we understand hereby choice ones, approved ones (as some expound the word) or else Gods election in Christ before all time, of some to be vessels of grace (which yet in my poor opinion, may rather be called a purpose of election, then election it self:) I say understand it either way; Tis plain the meaning of the Holy Ghost, is, That among the Multitudes of People that are by general profession Christians, there are but few choice plants, *chosen of God and pretious*, which indeed none are but such as God hath *predestinated unto the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will.* Eph. 1. 5. And this election from everlasting, is called Gods purpose and grace (and said to be) *given us in Christ Jesus before the world began*, 1 Tim. 1. 9. And none but such (though outward-

ly called ones) shall ever be fitted, and trimmed to go in unto the marriage of the Lamb, and to be bid wellcome there.

From this *verse* thus opened and expounded, I shall observe three short points of Doctrine, and briefly handle them at this time, and so end my Sermon, and this whole Parable.

3. *Doctr.* *That many by preaching partake of an outward Call.*

1. 2. *That few of those are elected and chosen of God, or truly choice and pretious here by the working of the Holy Ghost.*

3. *That those that are not so ordained of old, and so sanctified by the Holy Ghost (as hath been said) shall perish at last, notwithstanding their outward call, and profession of religion. For (*saith the Text*) many are called, but few are chosen.* Of these in order.

Reason. And first of the first of them, *viz. that many partake of an outward Call.* For both *Jews* and *Gentiles* partake thereof, as hath been already shewed out of this parable. The whole world consists of two sorts of People; all the world are to be invited one time or other. The *Jews* from the time of *Abraham* unto the dissolution of their state. Then for the *Gentiles* you have *Mat.* 28. 19. *Mark.* 16. 15. *Rom.* 10. 18. *All Nations must be*

be taught. Every creature must be preached unto. The sound of the Gospel must go out into all lands. The general coming of people to the Ordinances is compared to the calling of Swine & pigs to the mingle mangle, *Come pyr, come pyr to the mingle mangle.* So it hath been (the more the pitty) in our time; and is yet where unhallowed Ministers have to do. Surely all that are admitted in the best Societies of Christians are not cercainty sound.

For the first use, we may learn that the preaching of the Gospel is no hidden thing. It is preached to a multitude, and must be; how else shall they be converted? *It must be made known to all Nations for the obedience of faith.* Rom. 16. 26. The preaching of the Gospel must not be too much restrained. The World must hear of Christ. Some there are that preach very sweetly to Saints in private places; there may be a time for that. But there must be a time to tell all the World that Christ died for sinners; *that he that believeth not, shall be damned; that Tophet is prepared of old, &c.* Some blame Ministers for that they preach *Moses* too much. Beloved, let *Moses* go first; *by the Law commeth the knowledge of sin;* But let Christ follow after; *For the Law is a killing Letter, the* *Use* 1.

Gospel is the grace of God which bringeth Salvation. Jude saith, difference must be made; *of some* (indeed) *we must have Compassion:* but others must be saved with fear, and pulled out of the fire, *ver.* 22. and 23. of that Epistle. Though sometimes our words must distill as the rain, and drop down as the dew; yet there must be fire, and a hammer, to break the rock in pieces.

But *it may be objected, The Gospel is a hidden treasure.* Mat.13.44. *And a mystery, and hidden Wisdom.* 1 Cor.2.7.

I *answer,* Not in regard of the outward means; for it is openly to be revealed, as before was noted our of *Rom.*16.25.26. but because of the blindness of mans understanding, because *the natural man cannot discern it.* 1 Cor.2.14. *Because the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them* 2 Cor. 4. 4. But the blame is in men, and it is to them a sign of perdition; for, *If our Gospel be hid, it is hid to them that are lost, saith Paul,* in the 3. *verse* of the forementioned *chapter,* and Epistle to the *Corinthians.*

And so much for the first use, or first branch (rather) of the informatio n.

Secondly,

Secondly, Then great is Gods mercy and favour to multitudes, in regard of the means of grace vouchsafed; and although many shall perish that live under them; yet that the means of Salvation is vouchsafed to them, is a rich mercy. *Use 2.*

And therefore take heed how ye abuse this mercy; improve it to yonr benefit; For otherwise, you will have the greater damnation; you will have it with a vengeance; Your having of it, will be an aggravation of your punishment; as it is said to *Capernaum* Mat. 11. 23. *And thou Capernaum, which art exalted unto Heaven, shalt be brought down to Hell.* It will be so far from being enough to you, to enjoy the outward Call, that it will be easier for them that never heard of it, at last. *Use 3.* *Mot.*

And so I come to the second Doctrine, *That few are chosen, or choice ones of those many to whom the sound of the Gospel cometh.*

If there were found a *Judas*, among but twelve, and that of Christs own chooſing; Then a thousand to one but some of you that sit here this day, will be damned. O consider this, look to your selvs; Search your hearts; do as the Disciples did, when their Master told them one of them should betray him, they began to enquire, *Master, is it I? Master, is it I?* O if any of you should fall under that

sentence, *Go ye curſed*; good had it been for you, if ye had never been born.

Reaſon. Now the Reaſon thereof, *viz.* why ſo few of many are choſen, is, becauſe there are few that are effectually wrought upon, even of thoſe that hear the word. The ſeed of Gods word is ſown, but moſt ſorts of ground are naught. *Mat.* 13 *ver* 3. to the 9. And ſo *Rom.* 10. 16 17. *They have not all obeyed.* All ſaid I! Nay of four ſorts of ground there is but one good, as ye may ſee in the foremen-tioned place of *Matthew*. We read in Scrip-ture, of *Ananias* and *Saphira* his wife, of *Simon Magus*, of *Demas*, of *Hymeneus* and *Alexander* (perhaps the ſame *Alexander* mentioned afterward to be the Copper-ſmith, who did *Paul* much wrong. 2 *Tim* 4. 14.) all profeſſors, but ſtark naught. Nay even in the ſmall company of prophets, in the *Jewiſh* Church, ſee what the moſt were, to wit, *blind watchmen*, *dumb doggs*, *greedy doggs*, *drunken ſwine*, Iſai. 56. 10. 11. And what a generation of Vipers were there among the *Jews*? Mat. 3. 7. And *Mat.* 23. 33. *Ye ſerpents* (ſaith Chriſt) *ye generation of Vipers, how can ye eſcape the damnation of Hell*? And alſo Acts 7. 51. *Stiffnecked ones* (as *Steven* called them,) *uncircumciſed in heart and ears, ſuch as did alwayes reſiſt the Holy Ghoſt.* And ſo in

Acts. 5.
Acts. 8.
2 Tim. 4. 10.
1 Tim. 1. 20.

in *Moses* his time, *Korah, Dathan and Abiram,* men of renown, and famous in the congregation. *Numb* 16.1.2. A *Zidkijah* against *Michajah.* 1 Kings 32.24. *Azariah the Son of Hoshajah, and Johanan the Son of Kareah,* and a knot of other proud men more, that give the Lords prophet (as it were) the lye. *Thou speakest falsly* (quoth they) *thou art angred by Baruch the son of Neriah. O many are called, but few are chosen.* I need go no further then our own Town for proof hereof; the Lord grant that it may be thought upon. Vain therefore is the conceit of universal grace; they that are elect in respect of the rest of the world are few. Salvation depends not *on him that willeth, nor on him that runneth, but on Gods election.* Vocation followeth prædestination (I speak now of effectual vocation.) *Rom* 8.30. The knowledge of election, (indeed) is discovered upon the receiving of the Gospel, and following of the Apostles. 1 *Thes.* 1. *ver.* 4. 5.6.7. but not the being of it. It was from everlasting, and is a cause of receiving Christ, not an effect thereof. We have a willfull sort of free-wil men risen up, Grace-destroying men, Christ-headers, that separate him from his body, (the Church) the members whereof (even every one) were written in Gods book from everlasting. He had a body given him for whom (as well as with which) he must die. *Use* 1.

And

And how (secondly) are they deceived, that think it enough to be born in Christian Lands, and to perform outward actions of religion; and to buy for their babies twelve penniworth of water to sprinkle their faces (or sometimes it will cost a couple of shillings when these tails of men, and scumme of the country come a mile further then ordinary) I tremble to think how this sealing Ordinance is abused, prophaned, even every week almost, by these Empyricks, and vagrant Mountebancks, who are not afraid, nowithstanding God hath plucke so many of them out by the ears in our dayes. O when God shall come to make a search in our town; for his choice ones that have the mark of election upon them; I fear, I fear, what will become of the most of you that hear me this day.

I will name you, but four sorts, look to your selves.

First, The notorious evil liver; the rascals, of which we have (I cannot say good, but) great store in every street in the Town. Enemies to God and all good men, enemies to the State and all the blessed proceedings thereof: men indeed, fitter to be dealt withall with stripes then words; but that God is able to make words (and sometimes doth so) to break (not only bones) contrary to the common

common proverb) but also hearts.

Secondly, we have some civil honest people, that have a little exactness that way; and this makes a great show in a Country-Church (as we say;) all the world shall not put them off from their good conceit of themselves.

Thirdly, but if they come to be conformable to the outward prescriptions for Religious performances, and to pen a Sermon, or to be (as now we phrase it) a Member of a Church: why then they are made for ever. And yet such may be as far from happiness as the worst of men.

There are lastly, A great heap of high-flown Apostates, back-sliders from grace, that shew they were never *chosen of God and pretious*, by their *turning with the dog to their vomit, and with the Sow that washed to her wallowing in the mire.* O the fearfull doings of our glorious times, in these unglorious carriages. But the Devil is Gods Ape; when God pours out great measures of his Spirit, he hath his store of delusions to deceive if it were possible the very elect No marvell then so many flie off; *For many are called, but few are chosen*, or elected.

In the third place, it concerns every one to try and examine himself, whether besides an outward profession and generall calling, *Use 3.*

there

there be any evidence of Election by an effectuall Vocation. O we must take heed how we rest in an outward Calling. Let no man or woman be content, untill they have found themselves in the number of the Lords chosen ones. A notable place for discovery of it we have 1 *Thess.* 1. *v* 3. unto the end of the Chapter. O when the *word* is in power and in much assurance, when there is a working faith, and a labouring love, and a patient hope, and all in sincerity, in the sight of God our Father: when People become followers of the Lord (though much affliction follow:) and do receive the word with joy of the holy Ghost; this is excellent doings; and yet much more might be fetch'd out of that Chapter, had I not other things to acquaint you with. Therefore (to stoop to my poor silly unbred (yet populous) Auditory) I will name some particulars.

Marks of men chosen of God.

First, *If you be carefull to amend your ways.*
Secondly, *To seek knowledge.*
Thirdly, *To renounce the World.*
Fourthly, *To feel and resist temptations.*
Fifthly, *To fight against thy flesh.*
Sixthly, *To forsake ill Company.*
Seventhly, *To mourn and pray against special sins.*
Eighthly, *To love Gods children that are the pretions ones, and Gods Jewels.* Ninth-

Ninthly, *To hate Rascals and Athiests with a deadly hatred; and not only to shun their society (for that may be done for by-ends) but to hate the very Garment spotted with the flesh.* As *Psal.* 15. *In whose eyes a vile person is contemned.* Psal. 26. *I have not sate with vain persons, &c.* Psal. 139, *Lord* (saith *David*) *do not I hate them that hate thee? And am I not grieved with them that rise up against thee? Yea, I hate them as though they were mine own enemies.*

And lastly, Learn the folly of the most do-men of our days. O say men, every body doth it. I say it is an Argument that none but stark buzzards in Religion will use. Gods People (you see plainly out of this Text) are of the number (not of those *many that are called* only, but) of those *few that are chosen.* O simple objection against Godly men (yet common) they be like no body. Why it must be so, it is so in the Text. And it behooveth all to try whether they be of the little number, sheep of the little flock; and a mighty Motive to labour in this search, we have next to handle for a Doctrine; it is the third and last, to wit, *That they which are not partakers of an effectual Vocation from Election, must perish notwithstanding their outward calling to the profession of the Gospel.* *Doctr.*

This

This point ariseth from this word (*For,*) which sheweth the ground of the condemnation that man lay under, that yet was partaker of an outward calling; he was not chosen, he was not elected; therefore it was that he was damned. And the Reason is, because salvation depends upon Gods election, as may be seen, *Rom* 8.30. *Moreover whom he did predestinate, them he also called, &c. Rom* 9 11.12. *For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said (to Rebekah) the elder shall serve the younger. Rom.* 11. 7. *What then? Israel hath not obtained that which he seeks for: but the election hath obtained it, and the rest were blinded.*

Reason.

Use 1. Now, if it be so, as you plainly see it is: then miserable may a mans condition be, notwithstanding he enjoy the outward means of grace. If he have not, do not, one time or another, taste of the power of Gods Spirit, it is a sign he is not ordained to life. But because there is no good use to be made of this matter, but to convince, and to stir up to labour for assurance, it will be necessary for me to answer an objection, which is,

Object. *That if God hath not chosen a man in Christ*

to

to be his, it is but in vain to labour for grace; for it will not be had by any means.

Now I answer, *That secret things belong to God*; whose revealed will is, *That not one that believeth in Christ shall perish.* It is my duty therefore knowing this, to believe; by doing whereof, I may safely conclude mine election. And therefore labor to believe every one of ye, & *shew your faith by your works.* *Sol.* Joh. 3.15.

But to return whence I did digress; They erre that think it enough to live under a good Ministry; *Judas* lived under the best Teacher that ever was. And we finde *Mat.* 7.21,22. *that many that shall say Lord, Lord, shall not enter into the Kingdom of heaven.* And further, *many shal say in the last day, Lord, Lord, we have propheſied in thy name, and in thy name have cast out Devils, and in thy name done many wonderfull works*; to whom yet it shall be said, *Depart from me ye that work iniquity.*

Secondly, then it must needs be bad with them that disclaim Profession, Ordinances, and the means of grace; he that runneth, may read their damnation. *Use* 2.

Lastly, let us all in earnest fall to enquiry about our Election, and make a search for it. Methinks every one should be carefull about a business of this concernment. We are carefull to preserve our lives temporal: much more *Use* 3.

more should we be careful about our life, and to be preserved from eternal destruction.

Quest. *But how may a man prove his election of God?*

Answ. I Answer, I shewed before out of 1 *Thes.* 1.3. to the end of the Chapter. And further, effectual Vocation is an evident signe of Election, *Rom.* 8.30. *And the fruits of holiness and righteousness.* 2 *Pet.* 1. *ver.* 5. to the 11. Faith, love, patience, sincerity, and adhering to Christ; a delighting in the excellent ones. Consider whom dost thou love? whom wouldst thou preserve if it were in thy power? O consider this ye that hate Gods people, that exclude thē what you can (sometimes shamefully, though shamelesly) out of your Counsels for nō other reason but because they make conscience of their ways, and the Ordinances of Christ which ye contemn; the time will come when ye shall be excluded. *The ungodly shall not stand in judgement, nor sinners in the Congregation of the righteous.* And let such as have these forementioned graces, rejoyce; they shall grow, and at last come unto a perfect man, *unto the measure of the stature of the fulness of Christ.*

ERRATA:

In the Epist. to the Parl. pag. 3. in the Margin insert Mr. I. B. blot it out in the next pag. in the 24. l. of the 3. page for while read untill. In the 6. pag. of the same Ep for where read whence. In the Margin of the 7. for Brerewich read Greenwich. p. 8. l. 2. for Sermoff r. Sermons. In the book. Pag. 1. the title for Tavistook r. Tavistock. pag. 6. l. 17. for 7. put 2. pag. 51. l. 23. for word r. world. in the 46. p. l. 20. between the two words business (and indeed) insert the word Which.

FINIS.

White

Elizabeth